

(Copy)

Department of the Interior
Bureau of Education, Alaska Division,
Alaska Native School, Medical, and Reindeer Service.

N O T I C E

Metlakatka, Alaska.

March 6, 1918.

Mr. W.T.Löpp, Chief of the Alaska Division of the Bureau of Education has directed me by wire under date of March 5, 1918, to post this notice for the information of the people of Metlakatka:

"The Department of the Interior will permit the establishment of no opposition at Metlakatka until a detailed plan covering aims, scopes, management and expenditures for proposed mission is submitted to the village and to the Department of the Interior and approved by them. If people have signed petitions for or against the establishment of any certain mission, request them to withdraw signatures and avoid dissensions and misunderstandings."

(It is probable that the word "opposition" used above has been read wrong from the cable instrument and should be "mission".)

W.G. Beattie

Teacher and Industrial Director.

(Copy)

Ketchikan, Alaska.
October 8, 1918.

Dr. H.J. Minthorn,
Metlakatla, Alaska.

Dear Doctor:

In reply to your request for advice regarding the key to the church, we would suggest that in as much as the U.S. Department of Interior has instructed Mr. W.G. Beattie to take charge of the church, the keys be delivered to him, taking his receipt as Agent of the Government for the same.

Please take his receipt on the form below.

Respectfully,

(Signed) B.L. Myers, Trustee

H.C. Strong, Trustee

Metlakatla, Alaska
October 8, 1918.

Received of Dr. H.J. Minthorn the keys to the Metlakatla Christian Church.

(Signed) W.G. Beattie
Agent of the U.S. Government.

(Copy)

The Ontario Washn. D.C. 3/1 .18

J.E. Revard
Editor Prog. Miner,
Ketchikan, Alaska.

My dear Sir:-

The enclosed is a part of the correspondence in the Marsden case in which you seconded my efforts (as I seconded yours) to execute righteousness.

You are entitled to know the results and I therefore send to you for reading and return.

Kindly permit Marsden to read, also Bro. Van Marter both confidentially. I wrote Marsden to this effect.

Others letters I have are from Govt. officials and in line with these, so I am led to believe he did the right thing.

Sincerely yours,

R.H. Pratt.

Original was written in longhand.

COUNCIL CHAMBERS
Council Annette Islands' Reserve
Metlakatla, Alaska

February 4, 1919.

Messrs. H. C. Strong and B.L. Myers,
Trustees, Ketchikan, Alaska.

Gentlemen:

Your letter of December 23, 1918, addressed "To the Metlakatlans" has received the attention of the town council, and after a careful consideration of the matter I am directed to answer it.

Let me say, first, that your Christmas greetings should have been answered at once as soon as they were received, but the council thought it wise not to do so since it raised several controversial questions on which the people of this native town are sharply divided.

However, your greetings are herewith acknowledged, and while we regret this very belated answer - a tardy response which does not in any way represent our mind and spirit - we assure you that on behalf of the whole town we are thankful to receive your greetings, especially since the law has established your standing as William Duncan's trustees.

In our judgment your communication is simply an expression of a desire on your part as trustees - granting that no legal obstructions are in the way - to carry out to the best of your ability the terms of Father Duncan's will as applied to the town and people of Metlakatla, Alaska, rather than any clear definition of a matured policy. On this account therefore the council autho

izes me to make an inquiry before anything more can be said and done in regard to the whole matter.

Since the Indian people of Metlakatla, Alaska, and they alone, are directly concerned in Father Duncan's will because of their industrial and business associations with him in the many years past, and since the help and protection of the Interior Department of the Federal Government are kindly extended to us at our own request, the proposition of the council is that you as trustees of Father Duncan's estate meet with a representative committee to be composed of atleast three persons from this council, three from the Board of Elders of the Metlakatla Church, and two from the representatives of the United ^{States} Bureau of Education.

With yourselves the whole body is composed of ten persons, and the council prefers to have the meeting or conference take place at Metlakatla at some definite time in the near future. The purpose of this meeting is a very open and frank discussion of the whole matter in so far as it is applied to the whole people of Metlakatla and your work as trustees under Father Duncan's will.

Again regretting the lateness of our response to your kind greetings and with many good wishes, we are,

Very respectfully yours,

The Council of Annette Islands' Reserve,

By

Edward M. M. M.

Secretary.

COUNCIL CHAMBERS
Council Annette Islands' Reserve
Metlakatla, Alaska

February 25, 1919.

Messrs. B. L. Myers and
H. C. Strong, Trustees,
Ketchikan, Alaska.

Sirs:

This notifies you in a formal way that the Town Council of Metlakatla took action last night in regard to a petition that is doubtless now in your hands. This petition bears the signatures, some real and some fictitious - fictitious because the signers are hundreds of miles away from Metlakatla when the same ^{was} gotten up yesterday - of some one hundred of our people mostly young women and much younger ones as against over five hundred who did not sign the same.

The petition was considered to be a snare and purposely designed to put this people in a corner. By a regular vote of the Council the petition was declared to be of no force as far as the town and people of Metlakatla are concerned.

It was claimed when the matter was under discussion that the petition in question originated with you, and since it was carried out in secrecy the Council took it to mean that an effort was being made to deceive and misguide this whole people.

Hereafter will you kindly please deal with this people in an open and straight way, and through their elected representatives if you want to do what is right with Father Duncan's estate which disposes of what really belongs to this whole Metlakatla people.

Respectfully yours,

The Council of Annette Islands' Reserve,

Edward Marsden

Secretary.

(Copy)

Metlakatla, Alaska.

March 4, 1919.

Prof. W. G. Beattie,

United States Bureau of Education,

Metlakatla, Alaska.

My dear Sir:

At the Special Meeting of the Council of Annette Islands' Reserve held in the Teachers' Residence, Monday evening, March 3, 1919, there took place a full, unreserved and free discussion of the present and serious disruption and threatened physical clashes, *of the Metlakatla people* on account of Father Duncan's Will, and after a very careful consideration action was taken and said action, its cause, nature and aim are as follows:

First, By a vote of ~~eight~~ *nine* to one, the Council of Annette Islands' Reserve earnestly and urgently requests the Honorable Secretary of the Interior to at once take in hand this whole matter of the Duncan Will as applied to the whole people of Metlakatla, by just and lawful proceedings and according to the records and facts as may be gathered in the archives of the Government and as may be presented and proved by the people of Metlakatla, make final settlement of this whole matter in the interest and for this whole Indian people of Metlakatla, Alaska, and not for the sake of a very few Indians only.

Second, The many causes leading up to this action are very serious and menacing and cannot be enumerated at this time. Suffice it to say that a few of the Indians here are misrepresenting both the Government and the legal governing bodies of Annette Islands' Reserve with a view to their exclusive benefit as against the whole

2.

people under the Duncan Will.

Third, This action prescribes the condition under which the Duncan Will can only be acceptable and made effective here at Metlakatla and that is that both the Government and the constituted legal bodies of the Tsimshian people of Metlakatla are recognized, respected and heeded to in all matters pertaining to the Will.

Fourth, The said action aims to preserve, promote and protect the liberties, the representative rule and the worship of God at the dictates of conscience now existing among the Metlakatla Indians, and to fully recover and control in a lawful and peaceful way what really and actually belongs to this whole Indian people of Metlakatla, Alaska, under the said Duncan Will.

We have the honor to be, Sir, your humble and obedient servants,

The Council of Annette Islands' Reserve,

(Signed) Edward Marsden

Secretary.

H. C. Strong,
Ketchikan, Alaska.

(Copy)

September 8, 1919.

Mr. E. Purvance,
Industrial Director,
Metlakatla, Alaska.

Dear Sir:

Pursuant to the conversation we had with you August 30th, relative to the work of the Metlakatla Christian Mission which the Trustees of the Estate of the late William Duncan now wish to renew, may we submit herein an outline of what we desire to accomplish.

1. We expect and must have ~~the~~ mutual cooperation with the U.S. Dept. of the Interior and all other Government Agencies.
2. It is our plan to furnish a minister and a physician for the Metlakatla community.
3. We expect to expend for the benefit of the sick and indigent aged the income from the fund set aside for this purpose by Mr. Duncan.
4. In order that there may be no misunderstandings, and that we may carry on the Mission work in a business-like manner, we feel that the Trustees of William Duncan's Estate should have definite rights granted them by the Interior Department to the Cottage property which was Mr. Duncan's residence, to the Church building, and sufficient adjoining land for residences for the minister and doctor, and for a hospital, should we feel able to establish one.
5. If ~~the~~ mission work is undertaken at Metlakatla by the Trustees, we desire to build for an indefinite period of time, and for permanency. We are willing to co-operate with the Natives, but we feel that in all matters of dispute we should have final authority over such work as we shall finance. We therefore think it wise, before any work is undertaken to have definite decision from the Interior Department concerning the above.

We are glad to submit you this outline, and heartily appreciate your kind offer to take the matter up with the Department for its action. Assuring you of our good wish for you and your work, we are,

Very sincerely,

B. L. Myers

H. C. Strong

Trustees.

(Copy)

Department of the Interior
Bureau of Education, Alaska Division
Alaska Native School, Medical, and Reindeer Service

Metlakatla, Alaska, Sept. 1, 1919.

Dr. B.L. Myers,
Mr. H.C. Strong,
Trustees, Estate William Duncan,
Ketchikan, Alaska.

Dear Sirs:-

On Saturday last we had a conversation in Dr. Myers' office in regard to the work that you wished to begin at this place. Since giving the matter much thought I believe that it would be better if you would make a statement as to your intentions in the matter. Then it would be referred by me to the ones in authority with my recommendations in the matter. It is my opinion that this will expedite the matter more than if I should take it up alone.

If it is such that it will not take too much space I will wire it in. Let me have this as soon as you possibly can do so and I will do what is in my power to assist in the matter, so that there will be as little delay as possible.

I trust that you will see that I hear from you by the first opportunity.

I am,

Yours very truly,

(Signed) Ernest Purvance
Industrial Director.

(Copy)

Metlakatla, Alaska.

September 5, 1919.

Mr. E. Purvance,
Industrial Director,
Metlakatla, Alaska.

Dear Sir:-

Pursuant to the conversation we had with you August 30th, relative to the work of the Metlakatla Christian Church which the Trustees of the Estate of the late William Duncan now wish to renew, may we submit herein an outline of what we desire to accomplish.

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We are glad to submit to you this outline, and heartily appreciate your kind offer to take the matter up with the Department for its action. Assuring you of our good wish for you and your work, we are

Very sincerely,

(Signed) B.L. Myers
H.C. Strong
Trustees.

FOUNDERS:
JOHN H. NICHOLSON
S. E. HILL
W. J. KNIGHTS

THE GIDEONS

J. HARRY HUMPHREYS, PRESIDENT
S. A. FULTON, VICE-PRESIDENT
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Seattle Wn
1/20/20.

Rev Jas H Sundet
Juneau.

Dear Bro. I am anxious to have a Bible in every transient room in Every Hotel in Alaska, and if you know of any that have not been supplied, please let me know and I will furnish the Bibles, and if necessary pay the transportation on same.

Will you please get this word to any traveling Missionaries or Preachers that you may know of in Alaska.

Yours in His service

Frank B Benson
640 - East E Bldg
Denver
Colo

Metlakatla, Alaska.

February 20, 1920.

My dear Dr. Cudde: I am going to write you a long letter and I will write in a very informal way. I have very much to tell you, and many times I have tried to write to you, but when one is deeply interested in his work as I have done it is very hard indeed to do any writing. I trust that all is well with you and I hope also that before long I may be able to see you once more. On account of the course of events at the present in Metlakatla ~~just now~~ I am rather anxious to see you.

Commencing from last fall we tried to re-shape the welfare of Metlakatla and I am happy to say that with God's help we have succeeded in many ways. There was little or no opposition in the work and I had a very smooth sailing. The trustees of the Duncan well did not bother us what-so-ever and those persons that tried to do everything for our destruction became sane and seemed to be clothed in their right minds. With the exception of my attendance at Presbytery when I was obliged to be away from here two Sundays, I have preached in this big Church at every Sunday dur-

ing this last year. So when our fall work began here to me there was nothing unusual about it. The attendance was only larger and the interest increasing. Some of my bitterest enemies became attentive to my sermons and before Thanksgiving day I noticed that they came to church regularly.

The Elders worked with me faithfully and they were one in the policy that we agreed upon. We have never differed from one another and I have made it a matter of importance with myself to constantly ask for their opinions and to advise with them in all matters. My course with the Elders was the same with the Town Council. Some of the results of this course are as follows:

First, The Metlakatla Church is slowly reviving. At the morning services the average attendance is about 320 and the town has a population of a little over 700. At certain times we have over 500. If there is no Salva-
tion Army here to counteract our work we would have larger attendances indeed. This Army is for the down sections of our big cities but not for a small place like this.

All my themes were carefully selected, studied and presented in a plain and simple way. What I used to long for, namely, to give to my people what I myself have received, has actually been done here at Metlakatla. I am very thankful that although

poor and sinful as I am my understanding of God's Holy Word and of the noble doctrines of the Church that I live has enabled me to touch the deep interest and sympathy of this people in the work in which we are engaged.

Almost in every service there is a person or two, sometimes more than two, that find a new joy and peace in the Lord Jesus. Since about five weeks ago I have baptized a little over fifty adults and infants in this Church.

The choir is very well organized and the singing is excellent. The whole building is heated with steam and is lighted with electricity. The Sunday school goes on nicely and so are the week-day prayer meetings and services. There is always a large young people's meeting every Sunday evening. I have one large Bible class in the Sunday school and I also teach the lessons to the Sunday school teachers every Saturday evening. Thus you see that this Church which was once very sick and dying is now slowly reviving and we are glad of it.

Second, Before Christmas, ^{three weeks} M. A. Newson, accompanied by two of the Elders came to our house. After seating themselves Mr. Reece one of the three told me that Mr. Newson had come to their meeting and had asked for advice and forgiveness on account of his efforts at the disruption of this Church.

and community, &c. The elders talked with him and he promised them that he would try to do right. The elders also told him to come to me and ask for my forgiveness, &c. When Mr. Reece asked him to speak he reviewed his past course and the mistaken ground that he had taken. He was sorry for all the unfounded tumbles that he had caused me to suffer and endure. These are his exact words. He therefore asked me to forgive him before God.

When I answered him I did not want to add any more to his penitence so I spoke kindly and encouragingly to him. I took him by the hand and we knelt down before the throne of grace. I should have requested him to address a letter to the Home Board as a proof of his repentance, but on a second thought and when the poor man sobbed and spoke with tears in his eyes I refrained from making the request.

A little later than this Edward Benson also spoke to me but did not speak to me about his attempts at my ruined life. I also spoke to him as a man and some days later I invited him to dine with us in our home. When it came his turn to speak he spoke kindly and he seemed to be glad that we have called him to our house. Thus another enemy has been vanquished through sheer fineness of character and the practice of unlimited kindness.

During the last week of January, last month, the Council asked me to go to Ketchikan and speak to some seventy five of our own people from here concerning the reconstruction of the board walks of this place &c. We met in the Presbyterian Mission Hall and among the men gathered was Adolphus Calvert. I presented the cause of the town and did not in any way refer to things that might draw Mr. Calvert into any controversy whatsoever. But contrary to our expectations, he flung at me and through me found many grounds for hard words. I answered him fearlessly and strange to say he instantly changed front and acknowledged the justice of our course in Metlakatla. A few minutes ago he would not give a cent toward our road building, but after meeting his attacks he at once gave me \$17.50, together with others, for the town of Metlakatla. When the meeting was over I shook hands with him and he seemed to have left the hall in a different frame of mind.

The case of Henry Reeve, one of the five signers to the last petition to the Home Board, is a little more interesting than the others. When the fishing season was over last September he returned home. He did not go to church nor to any of our services, and in answer to one of the Elders he did not want to go to church as long as I was identified with this Church. We did not bother him at all and we noticed that he did not bother us. He has a son that paid little attention to his father's instructions. This son came to all our meetings and he became attentive and kind to his parents. At the same time the town tax collector visited Henry Reeve and he refused to

pay his tax and would not do it even if he was held up before the law. The Council asked him to come to one of its meetings and in that meeting from the nature of my office I had to question and speak to him. To make the long story short he then and there paid his annual tax and paid it willingly with a nice apology. The very Sunday after that he came to church. That was the Sunday after Thanksgiving day. He came again and after a while he came regularly. When I baptized the twelve young men and women and a few infants on the first Sunday of the year his two sons, one eighteen years of age and the other eight, were among the baptized crowd. Sometime ago I landed my firewood down the beach and I was carrying it up when he and two other men voluntarily offered their services and carried the whole pile up to the house free of charge. At the words of one of our native delegates to a Brotherhood Convention of some years ago, "How dem Indians have changed!"

As you may remember Silas Booth, one of the signers to the petition referred to above, disclaimed having anything to do with that petition. Mr. Booth is a member of the present Council and he works in harmony with the rest of us.

I believe that without any Ketchikan interference the people of Medakatta can and will be able to work out their own salvation in many things.

Third, The town elections before Christmas resulted in the Council as follows: Mayor, Andrew Usher (Presbyterian), Secretary, Edward Marsden, Treasurer, Charles Brendible (Presbyterian) Councilmen, Edmund

Vernoy, Herbert Murochian, Fred H. Vernoy, Josiah Barth, Frank Hamilton, Benjamin Simpson, Joseph Vernoy (more or less leanings toward Presbyterianism), John Hudson, Thomas Kaubury, Silas Barth, (leanings toward Drucanism), Edward Atkinson (Salvation Army) and B. A. Haldane, (agrees to any policy). And in the Elders: John Davis, Daniel Reece, Job Nelson, Robert Ridley, Geo. C. Williams, (outspoken Presbyterians) Solomon Dredas, Edward Benson, Frederick Benson, (have hopes for the restoration of Drucanism but thus far have accepted the drift of affairs in Metlakada). One of the first unanimous acts of the Elders was to vote for my retention here for the year 1920 as minister and to turn over to me the regular morning services of the Church for the whole year. Their other acts referred to the organization of the Sunday School, the Sunday School Teachers, the Choir, the Ushers, and many things of that nature. This present Board of Elders with Mr. Reece as its chairman realizes more than ever the need of joining the Presbyterian Church. The people also feel it that way. This in itself is a large subject and I cannot tell you all about it just now. It is one that we at first thought would come about before the fall season was over. And here we are nearing spring without running definitely just when it can be looked for. But I am of the earnest opinion that we are following the wisest course and are that in the end will bring glory to God's Name and stability to our work here in Alaska.

In connection with the Elders and town, one very unlooked-for event happened on Thursday evening, Feb. 12, last week. I was out on my boat at the time, and I left three days before that and did not

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return home till Saturday morning the 14th. On that evening, the 12th, the Elders and many friends got up some kind of an evening meal, or ^{social} affair for the sake of having a conference with the members of the Salvation Army and to see if these members could work in harmony with the rest of the Christian people of the place. Before they went far in their talks three of the S.A. members became very stubborn and utterly refused to have anything to do with "sinners". Then Mr. Alfred Atkinson, a leader in the S.A. stated that the contention of the Elders was right and should be heeded to by all means. The matter that evening ended in the disruption of the S.A. in Medakatta. Friday evening the S.A. met in its own hall and discussed the matter. Mr. Atkinson again counseled obedience to the wishes of the town Christians. This meeting was very stormy and Mr. Atkinson and three other men left it while it was in progress. Monday evening I was one of those that was called into Mr. Atkinson's house and there and then he acknowledged that he had made a mistake in joining the S.A. and that he would withdraw from it for good. We all agreed that he was wise in doing so. His friends got up a dinner for him in one of the large halls. On Tuesday evening the 17th and he publicly announced his intention of doing all that the town would ask him to do after he has alienated himself somewhat during the last two years. It was a joyous occasion and the Chairman of the Board of Elders felt that in the common interest of love, harmony, peace and God's service in Medakatta, the town rules he suspended and that Mr. Alfred B. Atkinson be unanimously elected there and then an elder in the Medakatta Church. Before he got through the 300

men and women got up to their feet and shouted hearty approval to the election of Mr. Athuisan. On next Sunday morning the 22nd, he will be duly installed in his office in Church. This is indeed a happy event for the sake of the new order of things in Metlakatla for Mr. Athuisan has been the friend of the Presbyterian Church in Metlakatla.

Fourth, The material side of Metlakatla is full of encouragement. The frame of mind of the Town Council can only be seen by the present progress of the town. A new board walk over half a mile long has been built by public free labor; seventeen, including our own, new homes, to say nothing of work shops and a store building, have been erected since last fall with the prospect of many more later on. A new boiler purchased and installed for heating the Church. An electric power plant in the hands of some of the young men of the place is in operation. The water and sewer works are being improved. The prospect for a better business this year is bright. The health of the community is good. Just now we are free from the recurrence of the influenza, and we hope and pray that God will spare us of this epidemic. In Ketsohikan five persons (white) died of the disease last week. The various societies and clubs in the place are doing their share of the general good work. The collections in Church are willingly given and these have been applied to the expenses of repairs, purchases and extensive improvements. The poor and needy are well looked after by the people themselves. I notice that our people will give and give generously when the object is well understood and the appeal convincing.

I have as I said many things to tell you, but so much for the town as this is kind a long letter. In regard to myself, we are living in our new home and although we are yet lacking many things we are very happy. Marietta was teaching at Klawook, now she has been transferred here. She seems to be getting on nicely with her work. Besides her we have three other children one of which you baptized last winter. Sadie, 14 years of age and Samuel 10, are the others with us.

Where will the Presbytery meet this time? Since there was small pox at Kake I do not think that it will be well to meet there. But if you must meet there I want to come to Juneau first and after a conference with you and some of the Territorial officers then I could go along in your gas boat when you go to Kake.

All what I have written you is strictly confidential, but you can use whatever material in this letter you think worth using in your reports to the Home Board or the Home Mission Committee. Is there any news from New York that you can tell me? With many good wishes I am,

Yours very sincerely
Edward Marsden

Metlakatla, Alaska.

February 26, 1920.

Rev. J. H. Condit, D.D.,
Juneau, Alaska.

My dear Dr. Condit:

We seem to be of the same mind for about the same time that I wrote to you last week you mailed a letter to me. In my letter I have already answered your questions and so will not repeat them here.

I am very glad indeed to hear from you. When you were down here I was very anxious to meet you. If I remember right there was something happening here that prevented me from coming on time, and when I did come to Ketchikan you had already gone. I must try to see you before you go to New York.

Here are some copies of the letters in connection with the Duncan trustees. When the Council voted to turn the Duncan will over to the Interior Department on March 3, 1919, there has been nothing said or done by this people either by themselves as a whole or through the Council or Elders in regard to the matter since that time and till today. At this writing I know of no plan with reference to the matter.

last of the copies
The "outline" of the trustees of Sept. 5, 1919, has been utterly disregarded by this people with the exception of the few faithful, and will not put themselves of record as favoring it in any shape or form. The "outline" ridicules itself in our judgement and compares well with the production of a newly enrolled and large headed college freshman.

"We expect cooperation". The trustees will not cooperate with

the Interior Department, much less will they pay any attention to us poor hopeless heathens.

"Furnish a minister" of what church? Will he first renounce his own training, faith and church before he comes here?

"Benefit of the indigent aged". Our people ask who are these who invite and deserve free charity? Since when have they been abandoned and neglected by their own relatives and friends here at Metlakatla? Are they in need of such aid? Here is an irrefutable answer. One of the objects of the bread charities of the trustees during last year gave a \$150-dinner, in honor of the birthday of *her* son, to the community in one of the large halls of the town the third week of last month of January.

"Definite rights granted". The Duncan cottage, church building and public lands outside of the individual lots and property, and outside of the school grounds, in Metlakatla, are the property of the town of Metlakatla. As such they can only be transferred, leased, altered or torn down, on the orders of the town council. The Interior Department protects this town in its rights because the town has asked for that protection. The Department will not make any disposition of anything pertaining to Metlakatla without the people asking and agreeing to that government action. This is a settled point.

"Permanency", "We are willing", "Final authority", and such other old maid's trash. The trustees have no use for organized and representative rule in Metlakatla. On that account they themselves hang up their "outline" only to the ridicule and merriment of the thinking men of this place.

The Interior Department has not yet acted according to the request of the council. We do not understand this. It may be the personal peculiarities of the Bureau of Education. That matter should be attended to and disposed of in the right way. Whichever way it is settled, provided it is lawfully settled, will relieve us of the very uncertain situation and will help us out of all our troubles.

At this writing the Duncan will is not the subject of any discussion in Metlakatla. Whatever propaganda the trustees are carrying on in the states we do not know. It appears to me that the will gives no hope to these people. If the money or part of it is recovered lawfully the opinion is that it will be used in the construction of the new water and sewer works, a large town hall, and the like, and not for any religious work whatsoever in Metlakatla. Certainly whatever propaganda the trustees are carrying on outside of Metlakatla and Alaska will doubtless affect me as long as the Board continues my monthly allowances, but will never affect the mind of this people in regard to their own affairs.

On Tuesday evening the 24th inst. the elders of the Metlakatla Church ^{met} and discussed the subject of either incorporating the Metlakatla church or identifying themselves with any of the established churches in the United States. They did not ask me to attend this meeting and I did not go. But last night the 25th, after the Wednesday evening service was over they they asked me to attend their meeting. In the course of the discussion it was decided to call a convention of the Metlakatla christians for the sake of looking into the matter on Monday evening, March 1, next,

and see what is the mind and will of this town on the subject. I will write to you again the result of that convention. The council meets tomorrow evening and will pass on the proposition of the elders before the town meeting is held. If anything really takes place it will ^{be} either as I have indicated - ~~affirm~~ Duncan form of religion, or the founding of an American denomination and this may be hastened or delayed.

I am well aware that the head of the Alaskan work of the U.S. Bureau of Education is against our joining an American church particularly the Presbyterian. He is getting to be rather suspicious of me. But he finds no ground upon which to call me to account. He knows that I am not in favor of an independent work and I have told him that in very plain terms. We have also told him that the decision and choice of joining an American church rest with us and not with anybody else be he our friend and co-worker.

At the meeting of the elders last night it was also decided ~~to~~ celebrate the Lord's Supper on Sunday morning, March 7, next, and thereafter every first Sunday of each four months commencing from May next. At first they will see how it will work if the people come forward the mselves to receive the elements, similar to the custom of ~~the custom of the~~ Episcopalians. If that does not fit the situation the usual form of passing the elements will be adopted. They are not very particular about the elements, and the juices of the native berries will be used. Knowing full well the condition of this christian community I have weighed the matter carefully, and I have come to the conclusion that I am within my ministerial rights when I obey the request of the elders to

administer this ordinance, together with baptism, here in Metlakatla.

In the same meeting last night the elders gave a definite part of the church work to Mr. Alfred B. Atkinson. He is to preside at morning and evening services and whenever I am not here to select some one to preach for the day, &c. This is to me a very happy arrangement knowing the influence Mr. Atkinson can exert over this people.

The part of the work I am given in Metlakatla is as follows: Preach in the morning and at the young people's services regularly, with an occasional one in the evening and midweek services, prepare the native Sunday school teachers Saturday evening, take charge of the English Bible class in the Sunday school Sunday afternoon, administer the ordinances of the Christian Church, hold inquiry meetings for those who at any time search for the way of salvation, &c. My calls and visits to the sick and troubled are many. Aside from all these the town council seems to depend upon my participation and advice in their work.

I am preparing a full report to the Home Board. When I wrote to Drs. Dixon and Marquiss last spring I expected at least an acknowledgment of the same. They never sent us any word, neither did they answer the letter of the council. I know they are very busy, but their clerks should have given us some few words of encouragement.

The recurrence of the influenza in this neighborhood has been very merciful to us. No one in Metlakatla has been down with this disease.

What are the prospects of the Home Board for this coming

6.

year? Do you think that I can again claim the support of the Board? What line are you taking south? I must see you on your way south.

Very sincerely yours,

Edward M. Mundy

EDWARD MARSDEN
SAXMAN,
KETCHIKAN P. O.,
ALASKA

Metlakatla, Alaska.

March 2, 1920.

Rev. J. H. Condit, D.D.,
Juneau, Alaska.

My dear Dr. Condit:

As I promised you in my last letter, a convention of the people of this town took place at 8 o'clock in one of the halls last night. There were about fifty men and women present, every one a christian, and mostly middle aged persons. The mayor presided and I sat on the table as secretary with our town treasurer near me. The meeting opened with prayer and after the mayor had spoken the business of the gathering was stated by Mr. Daniel Reece, chairman of the Board of Elders.

According to Mr. Reece the subject of forming a regular church organization in Metlakatla has been in the minds of the christian people of the town ever since Father Duncan died. The present Board of Elders has looked into the subject and now it is presented to the people of the town. The proposition is: Shall we go before the law and ask for the legal incorporation of the Metlakatla Church and thus perpetuate the Duncan system of holding aloof, &c.? Or shall we identify ourselves with an established church in the United States?

The question was discussed by twentyfive speakers and at the end of which it was decided to spend at least six months in the ~~in the~~ consideration of the whole matter. This is also on account of so many people are away just now. The big majority of the speakers favor joining an

EDWARD MARSDEN
SAXMAN,
KETCHIKAN P. O.,
ALASKA


2.

American church which is doubtless the Presbyterian church. They did not say it that way exactly, but any one listening to them will so understand it that way. When I see you I shall tell you all about this. To me and to those that advocate the entrance of the Presbyterian church here in the right and open way feel that Providence is guiding us in ~~that~~ all that we are trying to do here.

When the Presbytery meets I shall ask for a time to present again the cause of my people. I am in a great hurry just now and so I cannot write to you fully of what took place last night.

Yours very sincerely,

Edward Marsden

When they take the Church question up in the regular way they expect to have at 400 or more of the Medakutla Christians present in the conferences. 

Metlakatla, Alaska.

March 12, 1920.

My dear Dr. Cuddeback: When I wrote to you the last time I believe I estimated the crowd of men and women that met in one of the halls here in regard to the Church affairs as about fifty, ~~or~~. That was wide of the mark for the actual number was 105. The number of speakers was 25, and a very big majority expressed a real desire to join the Presbyterian Church, &c.

I want to say right here that I am not spending my time in this place trying to coax and in many ways trying to induce this people to become members of the Presbyterian Church! This is a subject that we have never discussed in Metlakatla. If we have discussed it in any way it was in answer to some questions. But as I told you the meeting of the Metlakatla people on March 1, last, has opened up the subject publicly and is now an open question.

Since that meeting, so many conferences and informal gatherings have taken place. Very free and unreserved expressions are given

2.

in the subject. As far as I have heard the earnest
talks of the men and women it is almost the
unanimous desire of these Christians now is to
become members of the Presbyterian Church.
Some wish to hasten this in connection with
the coming meeting of Presbytery, while others think
it wise to wait till fall when all the people
return home from their work. I am merely
telling you this for a correct information.
I must try to see you in your way south and
be sure to let me know just about when
you expect to reach Ketchikan.

We observed the Communion in the Church
here on Sunday morning, the 7th, and it was
a very very joyful and helpful occasion.
The service took on the character of a deep
revival meeting. There were about 300 persons
present.

A very sad thing happened in the untimely
death of one of the 6th grade boys in this school.
He died of inflammation of the brain. At the funeral
service in the church we had all the school chil-
dren present in a body. It was a sad and
impressive funeral.

Yours very sincerely
Theodore M. Bunker

PLEASE RETURN TO
JAMES H. CONDIT
JUNEAU, ALASKA.

Department of the Interior,
Washington, D. C.

May 8, 1920.

Mr. H. C. Strong and Dr. B. L. Myers,
Trustees of the Will of William Duncan,
Ketchikan, Alaska.

Gentlemen:

The Commissioner of Education has brought to my attention your letter of February 2, 1920, to Secretary Lane in regard to mission work in Metlakatla, Alaska, proposed to be carried on under the trustees of the will of the late William Duncan.

Will you be good enough to submit plans with a view to cooperation between the trustees and the Bureau of Education in the proposed work.

It occurs to me that your plans might include (1) the securing of a good man, acceptable to the Metlakatlans, to look after the religious and moral interests of the community and (2) the employment of a physician and nurse and the establishment of a small hospital to serve not only Metlakatla but also the scattered villages of that region.

It is essential to the success of the proposed mission that the Metlakatlans be consulted in regard to all these matters, and that, as nearly as possible, action be taken in their name, with the approval of this department.

Cordially yours,

John Barton Payne

June 3, 1920.

Rev. Edward Marsden,

Metlakatla, Alaska.

My dear Mr. Marsden:-

I have written at length to Rev. G. G. Bruce concerning various matters in Alaska. One of them is in regard to yourself. I submit an extract from that letter as follows:-

"A good deal of consideration was given to Edward Marsden's affairs. I need not remind you that the Board is thoroughly sympathetic with Marsden and his desire to benefit the Metlakatlan people. On the other hand, they are solicitous that nothing shall be done which will either directly or indirectly foment division amongst the Metlakatlan people, and especially that nothing shall be done that will result in the setting up of two churches. Pending ultimate decision, it has been voted to commission Edward Marsden up to the first of October, 1920, at the same salary as the other missionaries in Alaska are now receiving, and to refer to Dr. Condit further investigation as to what work, and pay therefor, Mr. Marsden is doing at Metlakatla. He may not be made an exception to the rule which requires every missionary to devote his whole time to the work for which he is commissioned."

You will doubtless hear from Dr. Condit as soon as convenient after his return to Alaska. Be assured that you have the sincere sympathy of all the officers of the Home Board, but we are very anxious that nothing shall be said or done by yourself especially which will bring the Home Board under criticism. Indeed, I think it proper to say to you that its action in regard to Metlakatla has been criticised by no less a person than Archdeacon Stuck. The Board must do the right thing as it may be guided.

Cherishing the hope that it will commend itself to all right-thinking and fair-minded people in Alaska, I am, with best wishes,

Cordially yours,

(Copy)

Metlakatla, Alaska
June 11th, 1920.

Received July 29, '20

B.L. Myers.

Dear Friend.

How much we had been anxious and looking for your letter. Both my wife and I were getting quite anxious to hear from you. We do feel a deep lonesome when you folks left Ketchikan.

Your dear letter came just before I left Metlakatla for Prince Rupert. Dear friend, I am very glad to tell you the news from Metlakatla. The girls are home now and they are both well and they improved in their learning, they speak English well and they both very anxious to learn the word of God. Laura can sing well and she sang in almost all the churches in Portland. I am very anxious to send them back but I do not know what I will do, it depends on how much I earn this summer. I will write to you more about them later on.

I will begin telling you about Metlakatla. Along latter part of June there was a great trouble in this town. The council had a meeting, I am one of the council so I know all about it. Mr. Edmond Verney was the acting mayor. Mr. Usher the real mayor was not home. So Mr. Verney the chairman put out that the council will debate on two churches the Presbyterian and the Christian Church of Metlakatla, which will be the best and which the people would like to have for their church. So I made haste before they go any further and tell them to stop. I told them we got no right to talk about the church to the people or to force people to any church, but they do not listen. We had some speeches against it, but the acting mayor and Ed. Marsden did not listen.

So they put up two petitions, they chose Mr. Verney and Edward Atkinson to take the petitions around, they said that if the majority of the names on the Duncan's church side they will accept the "Will" and if the majority on the P.C. side they will have the Presbyterian church. But remember these men are crooked. So they went and make people sign their names, and they skip those that they know will sign for the Christian Church, so they have 183 names on Presbyterian side and we have only 170 names. We have 60 names to sign yet on our side, but they will not let them sign. They do this for meanness. They said they win and will take the church. We tell them not to do that we tell them they can start their church if they want it but not touch the old church. So they wait for Mr. Provance and will settle this matter. We are very anxious to hear from you especially about Mr. Welcome. I will write to you again as soon as I know about this matter.

Everything goes well with my family.

Tell me, dear doctor, can a christian church, such as Presbyterians put out a small church as Edward Marsden is trying to do to our church. I know this another testing to us, this trouble only make us stand steadfastly to God, I know He will not fail any one of us.

This is all for this time but I will write to you again.

Please give my best regards to Mrs. Myers.

Very sincerely yours

(Signed) John Hudson

P.S.

Tell me when Mr. Welcome comes. Our poor faithful friend keep asking us how everything will come out. I told them that no one can put out the work of God, so if you know anything let us know. This will comfort us poor sheep.

J.H.

William Duncan Estate
Ketchikan, Alaska.

June 14, 1920.

Hon. John B. Payne,
Secretary of the Interior,
Washington, D. C.

Sir:

Beg to acknowledge receipt of your letter of May 8th in answer to our letter of February 2, 1920, to Secretary Lane, in regard to mission work in Metlakatla, Alaska, proposed to be carried on under the Trustees of the Will of the late William Duncan.

It occurs to the Trustees that we should have our legal rights at Metlakatla defined. The premises which were occupied by the late William Duncan during his life now bear notices that the property is claimed by the Government. Kindly advise us at as early a date as possible whether this ownership is absolute, and if not, what legal rights the Trustees have in the premises. We hope to avoid the possibility of our efforts being confiscated.

Awaiting your further favor, we remain,

Respectfully,

H. C. Strong

Trustee

Mrs. I. Y. Pruett

Secretary.

WESTERN UNION

Form 2589

RECEIVERS NO.

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CHECK



NIGHT LETTER

DAY LETTER

THEO. N. VAIL, PRESIDENT

SEND the following Day Letter, subject to the terms on back hereof, which are hereby agreed to

June 21, 1920.

Rev. James H. Condit, D. D.,

823 East 82nd Street,

Seattle, Washington.

Advices from Dr. Myers and Alaska papers say Bishop Rowe and Corser have gone to Metlakatla to establish Episcopal Church there. Confer with Alaska Home Mission Committee and report to us what you think is the best thing for us to do.

James H. Condit

JUN 21 1920 6/25/20 1/14/20

DRS. MYERS
LATHROP BUILDING
KANSAS CITY, MISSOURI

B. L. MYERS, M. D.
JOHN L. MYERS, M. D.
W. A. MYERS, M. D.

June 16, 1920

Rev. John Dixon
156 Fifth Ave.
New York City

Dear Dr. Dixon:

The paper from Ketchikan recently informed us that Bishop Rowe and Rev. Coarser are on their way to Metlakatla to establish a church in that community. You ask me for any information that I might have relative to the work there. I suggest that you investigate and see why they are entering that field as it occurs to me that it may be on account of the opposition of the natives to Mr. Marsden. I know something of the feeling that they have had for him at times and fear that the Presbytery has given you information from time to time which has caused you to be misguided. The men who are in that country directing the work have often wilfully taken things into their own hands and been unwilling to accept suggestions or receive information which was adverse to their preconceived ideas.

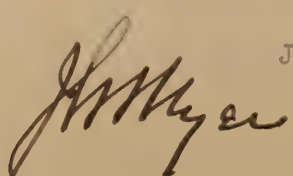
If the Episcopalians go into Metlakatla, the Presbyterian Church has only the men who are up there directing her work to thank for it. They never would have gone in if the men who are carrying on the work in that country had listened to the advice of the others who are interested in Metlakatla as much or more than they are. Personally, I regret keenly the founding of another church in that community for it is not needed but the attitude that has been taken by your advisers is the only reason for this step.

I know that I am writing to you frankly but you may use my letter in any way you wish, if you care to you may send a copy to the men in Alaska who have misadvised you in regard to Metlakatla and let them know that it is they who are to blame.

Sincerely yours,

J. L. Myers, M. D.

JLM/HHH



NATIVES TO RETURN

That the people of Metlakatla are anxious to come back into the fold of the Episcopal church and have petitioned Bishop P. T. Rowe to consider the incorporation of their church with the Episcopal churches of Alaska.

The story of how they came to be separated from the church is an interesting one. Father William Duncan, patriarch of Metlakatla, was originally a minister of the Church of England. He was working among the Indians of British Columbia as a missionary when he left the church many years ago and became an independent, taking all the natives of old Metlakatla with him. When the migration of the whole village from British Columbia to Annette island in Alaska came the same brand of independent religion was taken along. Since the death of Father Duncan a year ago the natives have been yearning to get back to the forms and ceremonies of the church as they knew it when young.

June 25, 1920.

John L. Myers, M.D.,
Lathrop Building,
Kansas City, Mo.

My dear Dr. Myers:-

I have your letter of June the sixteenth concerning Metlakatla. After the receipt of your letter, Dr. Young found in an Alaskan paper which comes to him a statement to the effect that the Episcopalians were taking up work in Metlakatla. I am not surprised, but have sent your message to Dr. Condit and we expect to hear from him more fully as to the situation.

It seems to me that if Mr. Duncan's wish that an independent church should be started in Metlakatla is carried out it opens the door wide for other denominations to enter. If a denominational church, however, should be established then it would be clearly the duty of other denominations to leave the field to one particular denomination. But we shall see what we shall see!

Remembering very pleasantly our conversation at the meeting of the Assembly, I am, with heartiest good wishes,

Cordially yours,

JD/I.

C O P Y

Metlakatla, Alaska
July 3rd, 1920

SPECIAL ASSEMBLY OF THE MEMBERS OF THE METLAKATLA CHRISTIAN CHURCH to appoint committees to represent the body of the said "Christian Church" of Metlakatla, Alaska, for emergency until new Church Elders are elected to fill the places of the ex-elders who join other sects outside of the "Christian Church", and also to act on said Christian Church affairs; including the remaining members of Church Elders, who patiently stood firmly and conducted "Metlakatla Christian Church" services continually:

Church Elders:

Frederick Benson)	
Solomon Dundas)	Elders.
Robert Ridley)	
Geo. C. Williams)	
Edward Benson)	

Committees appointed representing the whole member of "Christian Church" of Metlakatla, as follows:

Joseph Hayward,	Chairman)	
John Hudson)	
Alexander Guthrie)	
B. W. Booth)	Church
Philip Nelson)	Committees.
Adulphus Calvert)	
Josiah Guthrie)	
M. A. Hewson,	Secretary)	

All the above names of members of the Christian Church Elders and Christian Church Committees will carry on the work of said Metlakatla Christian Church continually in the said Christian Church building, which was founded and dedicated, before GOD and before Men, for the use of the said Christian Church.

These members of Church Elders and members of Church Committees of Metlakatla Christian Church, will hold their meeting together, acting upon any church affairs and will follow the Provisions of the late Rev. William Duncan's will. Church Elders and committees will act as agents between the Christian Church members and the late William Duncan's Trustees.

We the above named Representatives of the Christian Church of Metlakatla, Alaska, sign our names to push the work of GOD, established by our late Father, Rev. William Duncan, and we shall keep it stand FOREVER in the same church BUILDING at Metlakatla, Alaska as Usual.

Signed:

Joseph Hayward	Philip Nelson)	
John Hudson	A. Calvert)	Church
Alexander Guthrie	Josiah Guthrie)	Committees.
B. W. Booth)	

(Copy)

Metlakatla, Alaska,
June 27, 1920

Dr. B.L. Myers,
Dear Sir:-

Mr. Hudson on his way to Ketchikan when he read your letter. We are very glad to hear from you again. The girls got here safely and we are very thankful for this. As Mr. Hudson said to me while he is away to write to you a little and let you know how we are. Now we are in great trouble here so we know it will be worse after some days. These people are divided now almost the half of the people signed their names at the Presbyterian and the other half at the Christian Church. Only 12 persons ahead at the Presby. while so many of our people are away. They do not want to wait them any longer so they close this vote right away. People's hearts of our side are so grieved. When Mr. Marsden stood up and told the people he can do what he wanted to do in this Church because he is at the Government side, so Mr. Hudson speak to him at the meeting (I was there myself). I do not think the Presby. if they really know how you want to take our Christian Church, would agree to it, so I must make a report of how you are troubling us, he said while the others said the same thing. It seemed to me that some of our old people are in great despair. But we are patiently wait on the Lord, that He will lead us out of all this trouble that overtakes us. When these men speak evil about Mr. Duncan it made our hearts sad. But he is safe in God's hand, nothing troubles him, but we do not think they will ever get tired of making trouble. Mr. Hudson will be back in three days and he will explain everything to you himself. The girls join me in sending our regards to you and Mr. Myers. May God's blessing be upon you all the time.

Your friend

(Signed) Mrs. Mary Hudson.

Department of the Interior
Washington

July 10, 1920.

Mr. H. C. Strong, Trustee,
Ketchikan, Alaska.

Dear Sir:

In the absence of the Secretary of the Interior, I beg to reply as follows to your letter of June 14, 1920:

1. The Act of Congress, March 3, 1891, having set apart Annette Islands for occupancy and use by the Metlakatla Indians and such other Alaskan natives as may join them (under such rules and regulations, and subject to such restrictions as may be prescribed from time to time by the Secretary of the Interior) it is evident that the Trustees of the Will of the late William Duncan can have no legal rights within the reservation.

2. The Secretary of the Interior having authority to regulate the use of the Annette Island, for the Metlakatlans, he could, for and in behalf of the Metlakatlans, enter into agreement with the Trustees in regard to public and industrial improvements within the reservation.

3. The Government being in complete ownership of all the land in Annette Islands Reserve, it is the owner of the premises occupied by the late William Duncan, situated upon that land. Under the provisions of the Act of March 3, 1891, the Secretary of the Interior cannot convey to the Trustees title to the said premises.

Very respectfully,

S. G. Hopkins

Acting Secretary.

Night Telegram.

Ketchikan, Alaska.

July 12, 1920.

Hon. John B. Payne,

Secretary of the Interior,
care Governor Riggs, Cordova, Alaska.

We from Metlakatla missed you here this morning. Brief conference with you would have materially helped Metlakatla situation. However everything going on well. Duncan trustees must immediately be authorized to begin medical work and medical work alone and for the whole of Metlakatla and surrounding tribes. Choice of religious and moral supervision belongs to people themselves and not to trustees or anybody else. Under no ^{circum}stances would the department allow any attempt of trustees to resurrect and revive Duncan system. Same can be said of education and business which are now prospering. But Duncan trustees must immediately commence medical work and that only and in this work they receive our support. Are you returning this way again and when.

Edward Marsden

Secretary.

JUL 13 1920

July 8, 1920.

Rev. George G. Bruce,
Chairman Home Mission Committee,
Juneau,
Alaska.

Dear Mr. Bruce:

The visit of Bishop Rowe to Metlakatla has precipitated a movement looking toward the organization of a Presbyterian church there. It was the impression of Mr. Marsden, when I saw him on my way back to Juneau from the Assembly, that a petition would be circulated very soon, addressed to the Presbytery of Alaska, and asking for organization.

As I understand it the attitude of the Presbytery at its last meeting, which was also my own feeling in the matter, was that the Metlakatla people ought to come to some conclusion as to their future relations by the first of October next and ought to make some declaration to that effect by that time. Mr. Marsden was therefore commissioned at full salary for six months from April first with the provision that a readjustment be made October first.

Since coming to Seattle I have had a conference with Mr. Lopp which leads me to believe, and to advocate, that if possible the movement toward organization be delayed.

The people of Metlakatla have put the adjustment of the difficulties between themselves and the Board of Directors in the hands of the Bureau. To this date the "Trustees" have not indicated their policy or plan. The Bureau is waiting for some declaration on their part before taking any steps toward final adjustment. Mr. Lopp feels, and in this I agree with him, that such a movement as that now projected will embarrass the situation if carried to full consummation and give cause to those attempting to fix the Duncan regime on Metlakatla, and those who would be glad to enter along other lines, to say "I told you so" with respect to the often repeated charge that the Presbyterians are attempting to "steal Metlakatla". It does not seem to me advisable to proceed with organization until the will matter is settled.

I might suggest that if such a petition does come to the Presbytery it could easily be arranged to defer action until such time as it seemed advisable to proceed farther. In this thought I am hoping that Mr. Marsden himself will consent and I am writing to him to this effect. I believe that he should be continued through the year as "missionary-at-large".

Sincerely yours,

(copies to Dr. Dixon, Mr. Lopp)

James H. Condit

JUL 13 1920

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D.D., GENERAL MISSIONARY
JUNEAU, ALASKA

July 8, 1920.

Rev. John Dixon, D.D.,

156 5th Avenue,

New York.

My dear Dr. Dixon:

I am enclosing herewith copies of correspondence with reference to Metlakatla which are self explanatory.

As indicated to the Home Mission Committee and to Mr. Marsden it does not seem to me that it is advisable that the Presbytery, or people, proceed at this time to organization. If a petition has gone in to this effect, and as to this I am not informed, it apparently would in no way prejudice the cause should the same be held pending the adjustment of the "will" matter. Then the way will be open for the next step whatever it may be.

This step has been precipitated by the action of Bishop Rowe and Rev. Mr. Corser, who went to Metlakatla with the apparent purpose of annexing the Duncan church and organization. In their plans they were opposed by the great majority of the people and have apparently retired, for the present, in confusion. While no special harm can come from the fact that the people have petitioned for organization it is evident to me that harm, both to the cause of the people and to our church, might arise should organization be effected now, or until the "will" has been disposed of. Such a movement would hinder the Bureau in a settlement of the difficulty when the "trustees" have taken their initiative and the way is clear for the Bureau to proceed.

It is quite apparent that our interests will not suffer by acquiescence in the wish of Mr. Lopp, that at this time no steps be taken looking toward final organization.

Should this view be taken by all concerned it follows in my opinion that Mr. Marsden should be continued after the first of October as Missionary-at-Large as during the first six months of the fiscal year.

Sincerely yours,

(copies to Mr. Bruce, Mr. Lopp,
~~Mr. Marsden~~)

James H. Condit

(Lopp)

JUL 13 1920

Copy

July 8, 1920

Rev. Edward Marsden,
Kotlakatla,
Alaska.

Dear Mr. Marsden:

I regret not being able to see you on your return trip from Juneau on account of the Alameda arriving in the early hours of the morning.

Since coming here I have had a conference with Mr. Lopp in regard to the proposed petition of the Kotlakatla people to Presbytery asking for organization, which action seemed about to be precipitated by the visit of Bishop Love and Rev. Dr. Verser.

I do not know what has been done. But I find that Mr. Lopp considers that any organization made before the adjustment of the "will" matter will complicate the situation. The people of Kotlakatla have turned over the adjustment of their difficulties to the Bureau of Education and Department of the Interior. At this time the attitude of the Bureau is that of "watchful waiting" for the "Trustees" to make some move. In other words the next step is for them to take. Then the Bureau will be in a position to act.

For the Presbytery now, under the above conditions, to proceed to organization would give opportunity to the movers in the "will" matter as well as to all others who charge the Presbyterians with the attempt to "steal Kotlakatla" opportunity to say "I told you so" and would be a hindering factor in the movement of the Bureau.

I believe, therefore, that without in any way prejudicing the cause of the people who ask for Presbyterian organization that it would be better that the whole matter be held in suspense until the "will" is finally disposed of. In the mean time I favor the continuance of your commission as a missionary-at-large. I am glad to say that Mr. Lopp says that the religious work at Kotlakatla has never been more satisfactory at Kotlakatla than at present under your direction. The same good work can be continued under the present arrangement until such time as it is apparent that a forward step should be taken.

May I hear from you at home as to developments to date. Mail sent up, on the August first sailing will reach me before my return from the north. With every good wish for your success this summer and a prayer that God may direct you in these trying experiences, I am

Cordially yours,

(copies to Mr. Bruce, Mr. Lopp,
Dr. Dixon)

James H. Condit

JUL 19 1920

DRS. MYERS

LATHROP BUILDING

KANSAS CITY, MISSOURI

July 17, 1920.

B. L. MYERS, M. D.
JOHN L. MYERS, M. D.
W. A. MYERS, M. D.

Rev John Dixon D.D.

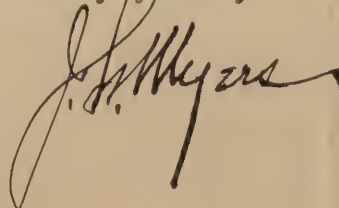
156 Fifth Ave, N.Y.C.

Dear Doctor Dixon:-

Your letter of 14th inst came to me a few days ago and I was very glad to hear from you relative to Metlakatla. I wish matters were settled for that community but feel that as long as the Board has a paid representative on the field that of itself only makes it more difficult to adjust things.

When I saw you in Philadelphia I told you, you will recall, that there are two factions at Metlakatla. Mr Marsden is at the head of one faction. Being under the Board gives him prestige; being educated as he is gives him another advantage. His own clan, of course desires him. That is natural. The enclosed clipping will show you something of the feeling of the other faction. Mr Marsden, backed by the Board and with the support of the government representatives can do things that make for discord. I understand he conducts services in the church which was built for "Christian Church of Metlakatla" on Sunday mornings. Does he do this as a representative of the Board or as a member of the community church? What is his attitude toward the community church? Is he working in perfect concord with it or is he the one who has gotten out the petition for a Presbyterian Church? I know he may not have circulated it himself. But who was the originator of the scheme? If you and the representatives of our church in Alaska will get at the bottom of this you will find that your paid representative wants, not a community church but a Presbyterian denomination at Metlakatla. Let Mr Marsden live there if he wishes. Let him preach to his people, if he is so impelled and interested, but if the Presbyterian church doesn't want itself besmirched let it not have a paid representative there to foment discord. I know what I am writing is diametrically opposed to the idea of our Supt of Missions in Alaska, but I feel that the question to settle is whether Mr Marsden's presence at Metlakatla as a paid representative of the Board is for harmony or discord.

Sincerely yours,



July 14, 1920.

J. L. Myers, M.D.,
Lathrop Building,
Kansas City, Mo.

My dear Dr. Myers:-

We have recently heard from Dr. Condit about Metlakatla. His information is that it would seem as if both Bishop Rowe and Mr. Corser had retired from Metlakatla, at least for the present. A petition has been prepared and is to be sent to Presbytery for the organization of a Presbyterian Church. Both Dr. Condit and ourselves are opposed to any action being taken now or in the near future upon such a request. It is Dr. Condit's recommendation, in which we heartily concur, that nothing should be done towards starting an organization in Metlakatla until the executors of Mr. Duncan's will have practically determined their course. We are informed that the Metlakatlan people have asked the National Board of Education to look after their interests so far as Mr. Duncan's will is concerned. But there is no expectation that the Bureau of Education will push things, preferring that the trustees should first decide upon their course of action.

Very sincerely yours,

JD/I.

PLEASE RETURN TO
JAMES H. CONDIT
JUNEAU, ALASKA.

Metlakatla, Alaska.

August 2, 1920.

Rev. J. H. Condit, D.D.,

Nome, Alaska.

My dear Dr. Condit: Your letter of July 8 came duly to hand and I shall try to answer you as briefly as I can. But I fear however that this short reply will have to cover many pages. In order that I may be correctly understood I may have to repeat to you some of the things that we have already told you in former letters and in verbal conversations, &c. I would have answered you at once but I waited a while so as to be quite sure of my ground.

Soon after the present board of elders of the unorganized church of Metlakatla was installed into office in the beginning of this year, the common talk of some of its members was the legal incorporation of the Duncan mission in the district court so as to perpetuate the same in this town. The majority of its members objected to this. There were several meetings of the board of elders in which the matter was discussed very freely. On Tuesday evening, Feb. 24, the matter was taken up definitely but no definite decision was arrived at. On Wednesday evening, Feb. 25, 1920, in the vestry of the Metlakatla Church building, a definite decision was reached by a regular vote of the elders. This decision was embodied in two interrogatory sentences: Shall the Metlakatla Church as founded and carried on by Father Duncan be now legally incorporated in the law courts, Or shall the people of Metlakatla as a Christian community identify themselves with any of the established churches in the United States?

On Friday evening, Feb. 27, at a regular meeting of the town council, Mr. John Davis an elder of the Metlakatla Church appeared and asked that the town people be called into a ~~convocation~~ ^{convention} for the purpose of discussing church affairs, and this was readily granted and Monday, March 1, was agreed upon as the day.

On Monday evening, March 1, 1920, there was gathered in one of the halls here a large number of people. The meeting was presided

Dr. Condit.

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over by the mayor. The addresses were very frank and very unres-
trained. The necessity of settling about the church affairs was
the keynote of every speech. When the vote was taken, the action
of that convention was this: Beginning from now and until such time
not later than the first of October as the people may decide, we
will look into the matter of perpetuating the Duncan mission or
an independent church as Father Duncan had carried on with a view
to finally incorporating it in the law courts; And failing in this
we will look into the matter of joining an established church in
the United States.

In all these meetings the common understanding was that un-
til a formal change was made by the people themselves the present
arrangement of the whole work goes right on. At this writing it is
going right on regardless of whatever commotion there is about in
in this town. And I wish to say here that in spite of the unorgan-
ized state of things in this church my present experiences as a
minister of the gospel in this same church and town are of the
happiest and blessed kind.

During the Easter season many of our people, including nearly
all the elders, in obedience to an invitation of their christian
friends at Kincolith, B.C., visited there at that time. The whole
story of this you have in a number of copies of correspondences.
Acting on false representations on which he is not to be blamed
and without any investigation of the matter Bishop P.T. Rowe of
the Episcopal Church in the United States came here on Wednesday
June 2, to lay claim on the Metlakatla Church, the town and the peo-
ple. That same evening all the men and women met in one of the
halls and after an earnest conference of over two hours decided
to give no heed to the claims of the Episcopal Church. The people
were very careful in their resolution. They made no objection to
Bishop Rowe visiting Metlakatla, or any and all ^{other} ministers of the
gospel visiting Metlakatla, now and at any other time, but they ^{would}
earnestly challenge the right of Bishop Rowe or any other minister
of the gospel to come here and forcibly seize the Church building

Dr. Condit.

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and establish his system here without the people asking him to do so. And even if a few persons wish to join the Episcopal church as some have already done there is no objection to that at all by the people and by any of their official bodies. But that is no excuse why the Bishop should lay claim to the whole town and people. I make that very plain and we do not want to be misunderstood on that point.

The coming of Bishop Rowe to Metlakatla and his promise to return later on stirred up religious matters in the place. The leading men felt that they were withing their proper and lawful rights as human beings under the American flag to take up among themselves the question of religion and settle it to their own will and satisfaction.

On Saturday, June 19, the members of the board of elders and the members of the town council met together in a joint conference. They met as leaders of the community and as a band of christians and nothing else. Their meeting opened with a season of prayers and ended with another season of prayers. It was decided not to wait till fall when the church matters would be taken up and settled, but that the same be taken up at once and settled to prevent further trouble in the community. The mass meeting of March 1 as already noticed had boiled down the matters to three courses: The Duncan or Independent Church, the Episcopal Church and the Presbyterian Church. The preposterous claims of the second ruled itself out of the community on the 2nd of June, and that left only two, the first and the third.

I will transcribe to you word for word some of the minutes that are before me. These minutes are public and they can be quoted and published without restrictions:

Metlakatla Literary and Musical Society Hall. 8 p.m., Monday, June 21, 1920.

Present 150 Metlakatla christians, men and women.
Acting Mayor, Edmund Verney, presiding. Secretary Edward Marsden, Treasurer, Charles Brendible, at the table.
Convention called to order by Acting Mayor and opened with prayer by John Davis, an elder.

Acting Mayor: After a joint conference of the members of the

town council and church elders on the 19th of June, it was decided to call this convention. According to the unanimous vote in a similar convention on the 2nd of June, the question of the Episcopal Church entering this place was entirely ruled out. There remain only two questions before us. Shall we dig up, revive and maintain the independent, or as it was named, the Metlakatla Christian church as Mr. Duncan had started and carried on, and carried on according to his own ideas; or shall we now for the sake of progress, peace, justice, liberty and the orderly worship of the Almighty God at the dictates of enlightened conscience, and for the sake of joining hands with the stronger American Christians, identify ourselves with the American church that has helped us the most, the Presbyterian Church in the United States of America? Let us be very open and fair in our discussions. Whichever way the final decision goes will be upheld, and we will do our best to have only one church in Metlakatla, at least until we are powerless to prevent by fair means blind religious factions in Metlakatla. The question of the Duncan or independent church is now before you, and before we adjourn I will call up a statement from the other side.

Moses Hewson: It is better for us to have a chairman and other officers at the table than those who are directly interested in the matter before the house. I suggest that we elect new officers before we proceed.

Acting Mayor: If Mr. Mewson's suggestion is correct then let us go ahead and elect new officers for this convention.

Archie Dundas: For the sake of fairness to the Duncan party as is wanted I move that we proceed to elect new officers for this convention.

Frank Hamilton: While I maintain that the present officers of the convention are as the council and elders desired I second the motion.

Vote: Yeas 13. Nays about 123. Motion lost.

Moses Hewson: What do you mean by American church? There is only one church in Metlakatla and that one Father Duncan had started and carried on. We want no other.

Wm. Dalton: Father Duncan's work is the only work. He has left \$150,000 to carry on that work. Let this work go on. If we reject it it means our destruction. Others will call us foolish people.

Alfred Baines: I was one of the first to join Mr. Duncan and his work. This work is on a sure foundation. I believe that we must carry it on and I believe also that we can choose our own minister. I for one will follow him.

Archie Manson: Pleads for the Duncan will and the Duncan church.

Samuel Auriol: It seems brethren that thus far not one of you has made any statement in regard to the question before us. On what grounds do we wish to revive the dead Duncan church and work? If this work suits out present needs and the needs of our children to come let us hear it all. What is this church, what are its rules and constitution, what is its size, and what good has it done the Tsimpshean people? Is it in existence at this time and why do we propose to start it again after it has been dead many years? We are very anxious to learn what this church can do for us today. Let me remind you brethren that long before Father Duncan died his religious work went to pieces, and went to pieces because its foundation was on the sand. It could not stand the ordinary test of human experience. A church that stands on God's righteousness is what we crave for in this town.

(All this gives you an idea of the proceedings. The other speakers for the Duncan side are Josiah Guthrie, Joseph Hayward, John Hayward, John Hudson, Silas Booth, George Hall and again Moses Hewson.

And those that met the arguments of the independent advocates were Mark Hamilton, Alfred Atkinson, Elijah Fawcett and Ernest Milton. To continue with the minutes:

Acting Mayor: This discussion has been going on for about two hours and there is not much time left for a mere statement of the other question. What is your will in regard to the matter?

Joseph Hayward moves and is seconded by Moses Hewson That the discussion be closed for a while and that the matter of the Presbyterian Church be taken up.

Vote unanimous, and the Acting Mayor asks the Secretary to open the discussion by presenting to the convention whatever facts that may bear on the subject.

Secretary: Exhibition of wall charts prepared by himself on the Presbyterian Church in the United States of America, its history in brief, its Confession of Faith, Form of Government, &c., &c., its benevolent agencies, its present size and strength, its work in Alaska, &c., &c. Special attention is called to the care and help that the Church gave to Metlakatla when it was first founded, and to Father Duncan when he first travelled in the states, &c.

Acting Mayor: This question will be taken up and discussed in detail at the next sitting of this convention at 8 o'clock on tomorrow evening, June the 22nd. When we are satisfied that we have heard everything then according to the wishes of the elders and council a formal vote will be taken.

Closing prayer by Alfred Atkinson.

The minutes of the second sitting of the convention are more extended than the first. It met in the same place and at the same hour on Tuesday evening, June 22. There were present about 125 men and women. The same officers, and opened with prayer by Daniel Reece, an elder:

Acting Mayor: There is no necessity for my stating the question before you this evening. You have heard it stated in a very clear manner last evening. What is now your will about it? Let us hear from as many as can speak and let us be as brief and to the point as we can, and whatever we do not know let us ask about it.

Alfred Atkinson: The disciples in answering our Saviour's question answered aright, and in answering Him aright and in understanding Him correctly received this divine blessing "Upon this rock will I build my church". You and I believe that we have learned of the Saviour of the world more aright and more correctly than our fathers did. We do not want to go backwards. Progress for the better and an enlightened heart in daily action is the rule of the age in which you and I live today. Look at this electric light before us and think of the other lights that have preceded it in the past. We believe that the so called Duncan church has served its day. As compared with the great movements of the day it is so utterly inadequate to serve us today. We are no more children and we do not want isolation. We have learned to love ~~love~~ and understand the Master more correctly than our fathers did. Let us judge aright and God will be with us. Measured by what it can do to answer human yearnings under God's guidance, I plead for the Presbyterian Church.

Mark Hamilton: Pleads for the Presbyterian Church on the ground that its form of worship and representative rule and other things have been in actual operation in Metlakatla ever since 1887 although Father Duncan had rejected some of the fundamental doctrines of the Bible.

John Hayward: Argues against the Presbyterian Church on the ground that the church collections will always be sent to the headquarters and not used here.

Ernest Milton: And that is the very reason why we plead for the Presbyterian Church, to be given an opportunity to do good for ourselves and to others. A plain and a simple gospel founded on the sovereignty of God is what we want.

Fred Benson: Father Duncan is the only true prophet among us. His work must go on and grow. Argues against the Presbyterian Church.

Roderick Murchison, Sr.: Pleads for the Presbyterian Church on the ground of peace, progress, doing away with seclusion, &c.

Theodore Dundas: Pleads for the Presbyterian Church for the sake of offering to us and our children abundant chances to make something of ourselves in this present life.

Samuel Auriol: Pleads for the Presbyterian Church for the sake of a clearer knowledge of the Lord Jesus Christ.

John Davis: For the Presbyterian Church.

William Dalton: Against the Presbyterian Church.

Henry Reeve: Against the Presbyterian Church.

Fred H. Verney: For the Presbyterian Church.

Philip Nelson: Against the Presbyterian Church.

Joseph Verney: Suggests that the discussions be ended but the chair takes no notice of his suggestion.

Joseph Hayward: The Duncan will offers us everything. I am not worthy to belong to the Presbyterian Church for I am poor. Every time I go to church I will have to pay some money. I am against the Presbyterian Church.

Patrick E. Verney: Enumerates the blessings that he received while he was a member of the Presbyterian Church in school, and calls attention especially to the non-existence of race and class distinctions in this church, distinctions that are found in the other churches in Alaska. Pleads for the Presbyterian Church.

Job Nelson: Stands between the two horns and will abide by the one that gains the victory.

Elijah Fawcett: A very effective plea for the Presbyterian Church.

Silas Booth: Engages in sarcasm and the chair rules him out of order.

Mrs. John Buxton: Is glad of what she hears. Suggests that the discussions now end. Pleads for the Duncan church.

Charles Brendible: The more I listen to the objections of the brethren against the Presbyterian Church the more I am convinced that our salvation humanly speaking as a poor race lies in our identifying ourselves to that very church. The course of things in Metlakatla will go on as they are today only with the knowledge that we belong to to a well ordered system of work. We shall have much to say about our minister and work such as we cannot do under the Duncan system. (Solomon Dundas gets up and loudly challenges some of Mr. Brendible's statements. The dispute between the two men becomes very sharp and the Acting Mayor orders the matter to stop.)

Acting Mayor: The time has come for us to close these discussions. You have plainly heard the addresses on the two systems of church work. All your remarks have been very sober and without any display of feelings. We are to decide now which of these two systems we want for our own church and community. If the Duncan system so poor and inadequate as it is is the preference of the majority of the christians of this place, why, brethren, every one of us on this table, every one on the board of elders, every one in the town council, and I believe every one in the community, pledges himself to support and uphold that system against the claims of others for the very peace, unity and progress of this native town. I do not know whether this is in accord with American ways or not,

perhaps not. But if the majority decides for the Presbyterian Church as being the system best adapted for the conduct of our public worship here, we will do the same to that church as we would have done to the Duncan or independent church. The chair is now ready to recognize whatever motion that you may wish to bring before the house.

(Questions were asked and answered principally by the Secretary.)

Frank Hamilton: Mr. Chairman, the motion that I wish to make is very long. We wish to take action as a christian community in this meeting at this time but this is not the final action. We will elect two election judges who will record the votes of the adult christians of the place. These judges will go to every house in town and also to the nearby fish camps where our people live. At the end of this week we shall meet here again to hear their report and their report finally decides the question before us. With this understanding, Mr. Chairman, I move that we proceed to make final settlement of this church question in Metlakatla.

Benj. A. Haldane: Mr. Chairman, I second that motion.

Vote unanimous. Noniminations were made and acted upon after which Patrick E. Verney and Edward Atkinson were formally elected as election judges.

The house adjourned to meet again at the call of the Acting Mayor. Closing prayer by Ernest Milton.

The election judges started on their work of recording the votes of the Metlakatla christians on the forenoon of Wednesday, the 23rd of June. They went from house to house in Metlakatla and also visited the nearby fishing camps as well as meeting with some from Metlakatla at Ketchikan. All this was done in the interest of fairness and openness to everyone. The referendum judges completed their work on the afternoon of Saturday, the 26th, and on the call of the Acting Mayor the convention met again at 8 p.m. the same evening ^{at} the same place. After the preliminaries in which Mr. Edward Mather led in prayer were done, the Acting Mayor stated briefly the business of the convention and called for the report of the election judges. Mr. Edward Atkinson, an Envoy of the Salvation Army, read the report, and his report stood as follows:

For the Duncan System, 170. For the Presbyterian Church, 183.

Before the chair could make any ~~make any~~ acknowledgement of the report of the judges, John Hudson, Joseph Hayward, Geo. Hall, B. A. Haldane and Moses Hewson, one right after the other, contended that there must be a count of all the Metlakatlans working in some of the more distant camps and canneries and the vote to end when everybody ^{was} ~~is~~ visited. Against this contention Fred H. Verney, Roderic Murchison, Sr., Alfred B. Atkinson, Ernest Milton, Elijah Fawcett and

Dr. Condit.

8.

Samuel Auriol spoke. The chair then acknowledged the report of the election judges and after some remarks ruled that the vote on the final settlement of the church question at Metlakatla was ended, and the church that received the highest number of votes was declared to be the Presbyterian Church in the United States of America. The Acting Mayor moreover announced the dissolution and adjournment of the convention and in doing this asked that an immediate petition be sent to the proper authorities of the Presbyterian Church.

That same evening a gathering was held in the same place by those that signed for the Presbyterian Church and a formal petition was at once gotten up, read and signed by four persons. The election judges also signed a statement and turned over a complete typewritten list of the original voters and the whole thing made up the petition which I took to the Home Mission Committee at Juneau on the 29th of June. The Juneau meeting appointed two persons, Mr. Waggoner and Mr. Falconer, to come here. Mr. Waggoner came down with me and with Mr. Falconer we arrived here on Saturday, 3rd of July. A meeting was held here that evening and the date of organization, about Sunday August 1, was agreed upon. There were other conferences and on Monday both Mr. Waggoner and Mr. Falconer returned to Ketchikan. These brethren preached very acceptably to the people here on Sunday July 4, and they themselves were convinced as to the justice and necessity of founding the Presbyterian Church here.

With the exception of a few fanatics and their friends, the understanding here is that the entrance of the Presbyterian Church in this community will give progress, stability and the correct knowledge of God's holy word to the whole community.

Very sincerely yours,

Edward Marsden

(Copy)

Rochester, Minn.
Aug. 4, 1920.

Mr. John Hudson,
Metlakatla, Alaska.

My dear Friend:

Your letter of June 11th reached me here on July 29th. I shall answer it this morning, as I may not be able to get to it soon again.

I am delighted with the reports about the girls' school work. I do hope you will do well this summer so that you will be able to send them to school again this coming winter. It is a great thing for them, and for you, and also for the Lord's work.

The news you gave me regarding affairs at Metlakatla was very interesting. I wish only good for your people, but I hope that they will not be prompted to any action by selfish purposes in themselves, or in any one, who desires to benefit himself without due consideration of the people generally.

I had some interesting news indirectly from the Presbyterian Board of Missions, and it does not appear that the Board favors hasty action in regard to Metlakatla. I think it is best for the Presbyterian Church and for your people, not to be hasty.

In answer to your question I can only say that I can not see how any denomination or any one else, can justly take charge of the church at Metlakatla or any where else, except by due process of law, and in a perfectly honorable method. To do so I believe, would bring more discredit to the aggressor, than could be gained by so doing.

Regarding your inquiry about Mr. Wellcome I may state that last word was to the effect that he still plans to come to America as soon as the time seems fit. He always wishes to be remembered to his Metlakatla friends, for whom he wishes all good things.

Very cordially

(Signed) B.L. Myers

Department of the Interior
Washington

August 14, 1920.

Mr. Edward Marsden,
Secretary of the Council of
Annette Islands Reserve,
Metlakatla, Alaska.

My dear Mr. Marsden:

I duly received at Seward your telegram of July 12 expressing the wish that the trustees of the will of Mr. William Duncan might be authorized to enter upon medical work in the Annette Islands Reserve, but that their activity within the reserve should be confined to such work.

With a view to cooperation between the Bureau of Education and the trustees in the work at Metlakatla, I have asked the trustees to let me know their plans.

The Metlakatlans will be consulted in all these matters, and their wishes will receive the most careful consideration.

I am pleased to hear of the prosperity of the colony.

Cordially yours,

John Barton Payne

THE BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

WILTON MERLE-SMITH, PRESIDENT
JOHN A. MARQUIS, GENERAL SECRETARY
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JOHN MCDOWELL, SECRETARY
WILLIAM ROBERT KING, SECRETARY
VARIAN BANKS, ASSISTANT TREASURER

Gaylesville, Conn. Aug. 28/20

Dear Dr. Dixon:- If you will dispose of the enclosures as per blue pencil notations I shall be greatly obliged.

We regard to the Metlakatla situation have wd a letter like the following do?

First: Express the earnest sympathy of the Bd. with the people in the disappointing delays they have experienced in securing the church of their choice, delays that have not been the fault either of the people or the Presbyterian Church.

Second:- Express the appreciation of the Bd. for the patient & tactful way in which Mauden & the Elders have handled a difficult & delicate situation despite many exasperating ~~actions~~ interferences.

Third:- The Bd. in considering the question of organizing a Presbyterian Ch. eliminates - from its consideration both the attitude of the Episcopalians & the Methodists. We do not allow either to influence us in any way.

Fourth:- The deciding factors to our minds are (1) the clear wish of the majority of the people, & (2) the judgement of the U.S. Bureau of Education that organization ought to be delayed until the settlement of the Duncanville. We do not want to be a party to any step that wd make a bad matter worse.

Fifth:- For these reasons we advise the Presbytery & the good people of Metlakatla - for whom we have the profoundest

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esteem & sympathy, — to continue the course of Christian
forbearance they have so wisely pursued in the past; that
it seems to us a policy of "trustful waiting" and be nearest
the mind of the Spirit in the present tangled condition.

Sixth:— That when the situation has been cleared and
God. will be ready to support any movement that is the
undoubted wish of a majority of the people.

Seventh:— That in the mean time we will continue our
support of Mr. Nease in his service for the Christian welfare
of the Island

Eighth:— That we are confirmed in our judgment that
organization might not to be attempted until the present
confusion has cleared by the fact that from all sides the
testimony is that the religious life of the people has never
been better than during the past year. Why make a change
that will be sure to widen old gaps & probably introduce new
ones?)

If the above approves itself to your judgment will you
please put it in the form of a letter to the Com. of Presbytery, but
in such shape that they can forward to the people of the Island, &
suggest that this ~~can~~ be done. Add any other points you think wise
elaborate or abbreviate those above and liberally.

One thing more:— I enclose an addition suggested by Mr.
Eastman to the letter to Synodical Presbytery. If not too late
insert it. Also, on page #2 a statement is made about the Assoc.
(over)

Minutes showing the whole 13 million was raised. I wrote to
the S.C.'s. office for accurate information & was told I wd get it
by Aug. 26. It may be in the office now. If so please correct
text of letter in accordance. The New Era people told me the
above is true, but I wd like it officially confirmed before
sending it out. Copy of page ^{to} 2 enclosed.

Hoping you can decipher this long affair. Love
with warm regards to your family

John M. Macquie

September 1, 1920.

Rev. James H. Condit, D. D.,

Juneau, Alaska.

My dear Dr. Condit:

I have no idea whether you will be back in time to attend the special meeting of the Presbytery, which I understand will be called, or has been called, to meet at Metlakatla. I am taking the risk, however, and enclosing a copy of a statement which Dr. Marquis has prepared and asked me to send to the Home Mission Committee and to Mr. Marsden.

Sincerely yours,

JD:ES

September 1, 1920.

Rev. Edward Marsden,

Metlakatla, Alaska.

My dear Brother:

Dr. Marquis is on his vacation, but was in the office for a short time recently and took up the correspondence concerning Metlakatla. He has sent to me a paper which he desires to be forwarded to you and also to the Home Mission Committee of the Presbytery. Please find it enclosed.

With all good wishes, I am

Sincerely yours,

JD:ES

September 1, 1920.

Rev. George G. Bruce,

Juneau, Alaska.

My dear Brother:

Dr. Marguis is on his vacation, but while here for a few hours recently we talked over the Metlakatla situation. He took all the correspondence with him and has written me asking me to send to you and to Mr. Marsden the enclosed statement. I also send a copy of it to Dr. Condit.

Sincerely yours,

JD:ES

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D.D., GENERAL MISSIONARY
JUNEAU, ALASKA

September 28, 1920.

Rev. John A. Marquis, D.D.,
156 5th Avenue, New York.

Dear Doctor Marquis:

On June 23d the people of Metlakatla submitted the question of church affiliations to a referendum vote which was taken by a house to house canvass and by visits to nearby camps. The result was 183 for Presbyterian affiliation and 170 against.

As it had been decided, after many meetings and lengthy discussion, to abide by this referendum, Marsden and the Presbyterian element insist that Presbytery proceed to the organization. The Home Mission Committee of the Presbytery, after this referendum vote and at the request of Marsden, sent a committee consisting of Waggoner and Falconer to canvass the situation. They expressed themselves as favorable to organization and took steps looking to a meeting of Presbytery to be held about the first of August, at Metlakatla, for the purpose of organization. In view of my letter of July 8, expressing the wish of Mr. Lopp that organization be delayed and my concurrence therein, the date of the Presbytery meeting was moved forward in order that it might be held after my return. In the mean time your statement relative to the situation came to hand.

In spite of these suggestions both Marsden and the leaders of the Presbyterian movement in Metlakatla as well as Waggoner, representing the Home Mission Committee, are insistent upon proceeding with organization on the ground that the matter has come to the point where it is either organize or retire. I am satisfied that the Presbytery will concur and that the organization will be effected on the third Sunday in October, the 17th, the date set in the call for the meeting.

This whole matter was precipitated by the action of Bishop Rowe in coming to take over the Duncan work this spring. But for that delay might have been secured. While I still feel that it would have been better to have awaited the settlement of the matter of the Duncan will I also am convinced that the situation now developed demands action and that adverse action now would discourage the Presbyterian element and probably lead them to look elsewhere for church affiliation. In any event the responsibility rests with the Home Mission Committee and Presbytery. The people have a right to ask for organization, they have done so in regular form, in spite of consequences it now seems that organization will be effected. I can not see but that the Board will have to support the movement and defend it.

Sincerely and cordially,

(Two enclosures)

James H. Condit

COPY.

Metlakatla, Alaska, October 18, 1920.

Mr. Lopp.

Dear Friend:-

The Christian Church of Metlakatla Alaska, has now took thr Christian Church key and will take care of it under their control to be used by ~~xxxx~~ said

"Christian Church" of Metlakatla Alaska,

And we will also tell this also to your Superior Office at Washington D. C.

By order of the Church Members.

Yours Truly

Representatives of Members of
Metlakatla Alaska.

Mr. Joseph Hayward Chairman of
Committees.

Moses A. Hewson Secretary.

copy

Metlakatla

October 19, 1920.

Rev. James H. Condit, D. D.,
Juneau,
Alaska.

My dear Dr. Condit:

Yesterday Dr. Benjamin L. Myers of Ketchikan was here to see us about the relation of our Board to Metlakatla. He did not know that the date had been set for the organization of a Presbyterian church. I think you should be advised of the tenor of our conversation with him. We made the following points clear:

1. That this Board has no power to organize or prevent the organization of churches. That is exclusively the function of the Presbytery.

2. We stated, however, that our advice to you and the Presbytery of Alaska had always been against the organization of a church there while present conditions exist. We have felt all along, and still feel, that it would be an ecclesiastical crime to have two churches there, and we would do all we could to harmonize the different factions and unite them in one fold.

3. Whilst taking the attitude indicated above we felt, however, that we had a duty to the Metlakatla people in case they preferred the Presbyterian church; but our judgment is that the vote taken of 183 for the Presbyterian church to 170 against, is too narrow a margin to justify acting on it. But that is an affair of the Presbytery with which we could not meddle except in the way of council, which has been given.

4. Dr. Myers was very strongly of the opinion that if Edward Marsden were removed from the Island, all difficulty would cease, and if the Presbyterian church was organized Marsden ought not to be the pastor of it. Our reply was that we could not commit ourselves on that for the reason that under the Presbyterian system the people have the right to choose their own pastor, under the approval of the Presbytery, the extent of our power being to grant or withhold aid. And on this point we could not make a decision until the facts were all before us.

5. I urged Dr. Myers as earnestly as I could to seek a reconciliation with Edward Marsden, impressing upon him my belief that no outside agency could solve the trouble; that he as an intelligent white man ought to take the initiative in establishing peace between the Marsden faction and his own faction on the Island; that he had made a mistake in attacking Marsden so violently and that he ought now to undertake to come to an understanding with him. He finally intimated that he would undertake to win Marsden over to him — at least so I understood him.

6. Dr. Myers, I think, felt somewhat aggrieved at you — at least he thought you had abetted the establishment of the Presbyterian church on the

Island and had opposed the efforts of the Duncan trustees to preserve a community church. Dr. Dixon, Dr. Young and I all assured him that he was mistaken about your attitude and I read him selections from your letters to show that you had agreed with the Board in its position. This will show the tenor of our conversation.

My purpose in writing is not only to advise you of our conversation, but also to say that we believe you can play a large part in effecting a reconciliation as indicated above. Get the Marsden and Myers factions together and then work out the church problem after harmony has been established. We told Dr. Myers if the reconciliation could take place, and there was a clear indication of a desire from the people to have a community church under the Duncan will, it was in the power of the Presbytery to dissolve the Presbyterian church, if one had been organized.

The Doctor went away, I think, better satisfied than when he came — at least this is our estimate. It is too bad to have the poor Metlakatians torn asunder by religious divisions, and we ought to do all we can to get them into one fold.

Sincerely yours,

Dr. Hargrave

JAM:ES

(Copy.)

Boston, Mass., Oct. 30, 1920.

Dr. S. Hall Young,
156 Fifth Ave., N.Y.C.

Dear Doctor Young:-

As you requested, when I was in your office on Oct. 18th, I am sending you certain letters from my file, which relate to the situation at Metlakatla, Alaska. You may make a copy of these for reference by the Board only. I have this request to make in as much as I have not asked permission to give copies of some of these letters.

The list I am enclosing is as follows:

1. Cable from Dr. Claxton to Mr. Duncan, Mar. 21, 1918.
2. Letter from B.L. Myers and H.C. Strong to Dr. H.J. Minthorn, Oct. 8, 1918.
3. Receipt given to Dr. H.J. Minthorn by W.G. Beattie, Oct. 8, 1918.
4. "Notice" by W.G. Beattie, Mar. 6, 1919.
5. Letter to B.L. Myers and H.C. Strong, from Ernest Purvance, Sept. 1, 1919.
6. Letter to Mr. E. Purvance from B.L. Myers and H.C. Strong, Sept. 5, 1919.
7. Letter to B.L. Myers from Mrs. Mary Hudson, June 27, 1920.
8. Letter to B.L. Myers from John Hudson, June 11, 1920.
9. Letter to John Hudson from B.L. Myers, Aug. 4, 1920.

I believe this list will cast light on some matters, which might wisely be considered by your Board, as well as by others who have interest in Metlakatla. I regret that I have not here to send you a copy of the decision of the Attorney General, which was rendered some time ago, and which, I believe, has been untimely in its influence on the native mind, even tho it may have served the end desired by agents of the Government.

I feel that I have not permission to give you copies of certain letters which were written by persons in Alaska and in the States at the time when Mr. Marsden was "reinstated", they would form a most important chapter regarding Metlakatla, and Presbyterian missions in southeastern Alaska.

You will kindly return my enclosures to you, as soon as possible.

I want to thank you again for the book you gave me. Mrs. Myers and I have read and heartily enjoyed it. You are an interesting story-teller. Many impressions will linger from the book, but I believe the ones which will last the longest will be the story of the little Swedish girl who attended your Sunday School, and the one of "Bunchgrass Bill's" devotion. Again many thanks for the book.

With best wishes, I am Very cordially

(Signed) B.L. Myers

P.S.
My Boston address is 20 Queensberry St.,
Boston, Mass.

(Copy)

Signal Corps United States Army
Washington. Alaska Military Cable and Telegraph System

Received at Ketchikan Alaska 4-R Y-3 -31 Govt. Ca.

Washington March 21, 1918

Mr. Duncan - Metlakatla, Alaska, Via Ketchikan.

I must call your attention to the fact that you cannot operate store or business on Annette Island without permission of the Secretary of the Interior.

(Signed) Claxton

10:15 A.M.

12/2/20 - 12/16/20
Office
of the "Christian Church"
Elders & Committees.

Metlakatla, Alaska.
Nov 1st. 1920.

To the "Presbyterian"
Board of Home Mission,
New York.

Dear Christian Brothers:-

We the Elders and Committees of
the "Christian Church" of Metlakatla, Alaska, resolved in our
last Session to communicate with you with our regretful message
Our long United one body as "Christian Church" is now BROKEN
Caused by Edward Marsden, Dr. Conditt and their gang by unaympathy
set wedge and split our whole Community organized a Presbyterian
church without the whole members of this community's consent.

Our "Christian Church" unity, established many years ago and
built one Church Building which our fathers found and Rev: Wm. Duncan
the head of the founder dedicate it to God for the use of the same
"Christian Church"

While Dr. Conditt was here with his gang, we notified them
to stop and withdraw interfering our church work and BUILDING,
~~wasidz~~ until yesterday Sunday morning service, 31st. Oct.
before morning Service, we notified Edward Marsden by writing to
stop force d to conduct Services in our Christian Church, but he
still enter with dissension and his followers in our peaceful Church
that morning by trying to void our Elders Programm for Sunday Services
our Church members and Elders also the Committees absolutely refused
him to cause turmoil in our peaceful services, when the Congregation
saw him forced to go up on the PULPIT, there are many people left
their seats in the Church and walked out on account of this man's
disobedient, Befor this, his fellow Presbyterian men Rev: Falconer
and Rev: Winterberger of Ketchikan and Skagway Alaska sent a letter
to him, instruct him not to conduct service in our Church Building
but he still never LISTEN to his own friends!

Since your fellow Presbyterian men organized their church ~~hr~~
here on 18th. of Oct. and caused a great ^{long} division in every houses
some of our brothers here deserted our ^{long} established Christian Church
and we still bind our selves who stood firmly with ~~loyal~~ loyal
to our long Organized Church in the same Christian Church building
as usual until to-day, So we do not want you people to GRAB this
Church Building from our hands while we use it to worship GOD.

In regarding to VOTE circulation last JUNE, Marsden claim
they got the majority, this was FALSE! Edward Marsden Secretary of
the Council and Edmund Verney the acting Mayor his brother in law
those two brothers used their Town Officials in conducting VOTE
circulation ~~and~~ their schemes obtain many names on the VOTE list
by forge, without the petitioners or voter's consent, beside they
gave no chance to those who asserted the "Christian Church" to
VOTE, they watched when the voters on Presbyterian side is little
ahead of 13 persons, Marsden and Verney used their Town Officials
by stop circulate VOTES and they declared to stop obtaining VOTES
while good many people of 70 souls who was in favor of Christian
Church" are very anxious to cast their VOTE, favoring Christian
Church, has no CHANCE because of Marsden and Verney's SCHEME by
stop circulate VOTES while they got more names ahead on their side,
there are four persons came in our presence with wonder and
surprise to find out that their names are listed on Presbyterian
side ~~xxxxxxxxxxxxxxxx~~ without their own signatures.

We only tell you how this vote business was ~~not~~ fairly managed
so it is not suitable to be honored.

We will said again that we do not want you people to GRAB
our Church Building from our hands, because we still use it as usual.
We ask you to answer this letter soon as possible.

We are your fellow Christian Brothers

Church Elders, Committees and Congregation of ~~Christians~~
Christian church of Metlakatla, Alaska

Joseph Hayward
Chairman.

W. A. Hewson Sec'y.

NEW CHURCH IS ORGANIZED AT METLAKATLA

Presbyterian Organization
Has Been Authorized by
Alaska Presbytery.

At a special session of the Presbytery of Alaska, a Presbyterian church was organized at Metlakatla on October 18th, a board of elders was elected and after ordination was installed in office. The members of the Presbytery, after visiting native towns on the West Coast, returned to Juneau last night on the mission boat Lois.

The Presbytery is composed of the following members:

Rev. Fred Falconer, Ketchikan, moderator.

Rev. David Waggoner, Juneau, stated clerk.

Rev. E. L. Winterberger, Skagway.

Rev. George J. Beck, Hoonah.

Rev. E. E. Bromley, Bayview.

Rev. Edward Marsden, Metlakatla.

Rev. James H. Condit, Superintendent of Missions for the Presbyterian church in Alaska, attended the Presbytery, and returned to his headquarters in Juneau on the Lois last night.

Rev. Condit reports that all villages visited were in a prosperous condition and he and other members of the Presbytery were well pleased with their trip. The weather was at times not of the calmest but as the divines were fairly good sailors they experienced little discomfort.

The mission boat Lois left Juneau on October 16th, called at Petersburg for Rev. J. R. Fitzgerald, of Kake, and at Wrangell where Rev. E. E. Bromley, of Bayview, was taken aboard. The next stop was at Metlakatla which was reached on Sunday, October 17th. The Presbytery received the petition signed by a large number of the native residents of Metlakatla, and after deliberations, held in the assembly room at the public school, the petition was found to be in order, and the petitioners, after convenanting together, as prescribed by the forms of the church, were declared members of the Metlakatla Presbyterian Church. The new organization was ordered enrolled in the Presbytery of Alaska. The elders of the new church were chosen and are as follows: John Davis, Ernest Milton, Atkinson, Herbert Murchison, Edward Verney and Robert Murchison, Jr. Other officers are to be elected.

ed soon as the permanent pastor. Following the organizing of the new church subsequent social functions were held especially on Tuesday, October 18th, when a noonday luncheon was given by the members of the new congregation in honor of the visiting members of the Presbytery. Addresses of welcome were made in behalf of the people by Alfred Atkinson and John Davis and the response was given by Rev. Condit.

The members of the Presbytery left Metlakatla on the Lois several days later and went around Cape Chacon and called at Craig for a short stop. Hydaburg was next visited, the Presbytery members arriving there on Sunday and holding services. Hydaburg is now and has been for some time without a pastor. Twenty-six babies were baptised showing there is no race extinction in this village. Hydaburg is prosperous, according to Rev. Condit, the co-operative store and sawmill, operated under the jurisdiction of the Bureau of Education, being in flourishing conditions. The cannery is about half completed, and it is expected will be fully finished and ready to operate by next season.

The Presbytery members visited Klawock and during the couple of days at this village held services. Klawock has street lights, the plant being owned by Bob Peratovich, who also owns a general merchandise store and has a movie picture outfit.

Last Sunday was spent at Kake where services were held. Kake is in a prosperous condition and is taking on metropolitan airs, said Rev. Condit. A village improvement society has been organized by the women and two streets have been sidewalked. A tax has been imposed upon dogs and consequently there are no canines running about. The villagers have a council of twelve members, a mayor and a municipal judge. Last Tuesday the members of the town council held a reception in honor of Rev. Beck and refreshments were served, the affair being held in the Salvation Army barracks. Addresses were made by the natives and responses given by the visiting ministers.

Those of the Presbytery who live in this section of Alaska left Kake yesterday morning and arrived last night, they being Rev. Condit, Rev. Winterberger, Rev. Beck and Rev. Waggoner.

Rev. Beck will leave tomorrow morning with the Lois and return to Hoonah.

THE BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

WILTON MERLE-SMITH, PRESIDENT
JOHN A. MARQUIS, GENERAL SECRETARY
BAXTER P. FULLERTON, SECRETARY
JOHN McDOWELL, SECRETARY
WILLIAM ROBERT KING, SECRETARY
VARIAN BANKS, ASSISTANT TREASURER

November 9, 1920.

Presbyterian Board of Home Missions,
156 Fifth Avenue, New York City.

Gentlemen:-

Inasmuch as it has been impossible for me today to meet with you in conference regarding the question of the ^{occupation of the} Metlakatla Christian Church building by the newly organized Presbyterian Church at Metlakatla, may I state that I am leaving herewith copies of two documents for your consideration:

1st. A protest by the remaining members of the Metlakatla Christian Church to Dr. Condit.

2nd. A copy of minutes of the action of the members of the Metlakatla Church.

Inasmuch as I have been asked ^{by you} to make a personal statement of my opinion regarding this matter, I would like to say:

1st. That the Presbyterian Church does not own the Church building now at Metlakatla, inasmuch as they neither built it nor have purchased it.

2nd. That it appears logical to me that persons who were formerly members of the Metlakatla Christian Church, but who have withdrawn their membership to become members of the newly organized Presbyterian Church, have by so doing lost their right of vote in the management of the Church from which they have withdrawn.

3rd. Inasmuch as the remaining members of the Metlakatla Christian Church have declared their intention to continue their organization and regular services, it would seem to me unjust that any outside body or organization, civic or religious, should in any way disturb them in their desires.

4th. If any action is being taken by your representatives in Alaska on the ground that the Government had taken possession of the Metlakatla Christian Church,

it is worthy of note that the Government of the U.S. has not made it a business of holding in its possession Church buildings, if indeed it ever has done so in any other instance. So that it would seem to me that such an argument is so rare that it would be inadvisable for your body to take any action favorable to possessions so acquired.

Inasmuch as we have had some conversation regarding the organization of the Presbyterian Church at Metlakatla, may I make this statement:

1st. That it is my conviction that Rev. Edward Marsden, because of his active part in the disruption of affairs at Metlakatla, can never be a unifying agent in drawing the people under your or any other denomination.

2nd. That the possession of the Metlakatla Christian Church building by your denomination or any other, will make it a monument of division between the followers of such a denomination entering Metlakatla and those who chose to stand firmly as members of the original Metlakatla Christian Church.

Having lived a close neighbor of Metlakatla for ten years, and being conversant with the arguments and opinions on both sides of the question which are commonly ^{advanced} ~~argued~~ concerning Metlakatla, I have been lead to this sincere conviction which I have thus frankly stated to you. If my opinion should be of any service to you and consequently to a better Metlakatla, I shall indeed be happy. I hope that the same frankness may prevail in the minds of your body, to the degree that you will as frankly and sincerely state your opinions and declare yourselves for conditions which might, if it should seem wise, aid in the success of the Metlakatla Christian Church as well as your own.

With very best wishes, I am

Very cordially yours,

B. H. Myers

November 12, 1920.

The Alaska Despatch,
Seattle, Washington.

Gentlemen:-

Unfortunately, the copy of the paper containing the account of the organization of the Metlakatla Church, was badly torn in the sending, and misplaced in this office. Will you kindly send me at once two copies of that number.

Enclosed find 10¢ in stamps.

Very sincerely,

(enclosure)

November 12, 1920.

Dr. B.L. Myers,
20 Queensberry St.,
Boston, Mass.

My dear Dr. Myers:-

I have taken copies of all of the enclosed, and according to your request, am mailing them back to you.

You may be sure that Dr. Marquis will do the very best possible towards bringing about peace to the distracted town of Metlakatla. We appreciate your efforts in this direction, and personally I have stronger hopes than ever that through your efforts and ours, the desired peace may be consummated.

We do not care whether the ultimate Church is Presbyterian, or Methodist, or Episcopal, or whatever; we only desire that there be one Church and harmony at Metlakatla.

Please let us know anything further that may transpire, and we will let you hear from this end. We have not yet received from Dr. Condit or the stated clerk of the Alaska Presbytery, any official account of the organization of the Metlakatka Church, and unfortunately the Alaska paper that contained the account of that organization was destroyed by the women who clean up the building. I am sending for another copy of that paper.

Most cordially your friend,

(enclosures)

DRS. MYERS
LATHROP BUILDING
KANSAS CITY, MISSOURI

B. L. MYERS, M. D.
JOHN L. MYERS, M. D.
W. A. MYERS, M. D.

Boston, Mass.
Nov. 15, 1920

Presbyterian Board of Home Missions,
156 Fifth Ave., New York City.

My dear Sirs:-

Today I have received a letter addressed to you from the Elders and Committees of the Metlakatla Christian Church. The urgency of the situation makes it necessary for me again to call your attention to the unfortunate present condition of Metlakatla.

After receiving this letter with other enclosures relating to recent events in question I set about to review the present matters before me. In brief may I give you a summation as I see it,-

1. On Oct. 18th. a Presbyterian Church was organized at Metlakatla by the Presbytery of Alaska, without previously consulting the Metlakatla Christian Church, or the Trustees of the late William Dunstan's will, and as I understood you, contrary to your advice.
2. On or about that time, the Metlakatla Christian Church protested in writing to Dr. Condit against any interference with their church building. They further stated that it was their intentions to hold services regularly (Copies I gave you)
3. After organizing the Presbyterian Church at Metlakatla, and while on his way back to Juneau Dr. Condit called on Mr. Strong to talk about Metlakatla. It is impressive that Dr. Condit had never chosen to talk with either Mr. Strong or myself before regarding his interest in Metlakatla, altho he has passed through Ketchikan several times, some times on his way to and from Metlakatla.
4. Evidently impelled by the solicitude or protestations of white people at Ketchikan two members of the Presbytery of Alaska wrote Mr. Marsden, suggesting that the "peace and harmony of the church and community" would be conserved" by not using the church.
5. In spite of these timely suggestions from his fellow ministers, Mr. Marsden, it appears that on Oct. 31st. (13 days after the work was committed to him by the Presbyterians) not only insisted on entering the church, but the pulpit itself, at the hour of service of the other congregation.
6. Astonished at this situation, the Natives have appealed to us to invite another strong American Denomination to assist them in the protection of their right. This we have discouraged for the present, and honestly hope that harmony and not further contentions may be the lot of Metlakatla.
7. Over the statement that "We are your Christian brothers" the

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

#2. P. B. H. M.

Metlakatla Christian Church now has made appeal to you, calling attention to conditions, which I believe you will concede should never have been.

I have recently made two visits to your ~~community~~ offices, seeking you cooperation, and have assured you that I believe Metlakatla could be a united and peaceful community by action which is within your power. I have assured you that the Trustees of the William Duncan Estate stand ready to cooperate to this end in any reasonable procedure. However I believe it is but just, and no more than you would expect, that we should be enclined toward those associations which show sympathy at least for Mr. Duncan and his work.

Two suggestions were offered by members of your body to me, - That we "make peace with Mr. Marsden" and that all the religious work at Metlakatla be turned over to another denomination. As long as Mr. Marsden declines to act on the recommendations of the ministry of his own Presbytery, I see no hope for outsiders to come to an understanding with him. I believe this will seem reasonable to you. The second proposition has possibilities worthy of mutual consideration.

May I call the attention of your body to the fact that you are LEADERS in what is looked upon as the highly spiritual work of the church. Is it too much that laymen, even the they are connected with a similar work to that of your own, and certainly many times more, a bewildered body like the Metlakatla Christian Church, might expect you to take the lead, if not "go the second mile" in harmonizing a mission community?

Has not the time come to act? Personally I believe we have talked long enough. While we talk the minds of even intelligent white people are perplexed, and souls that might be happy and contributing to spiritual progress are groping in darkness where there should be light.

Hoping to hear from you soon, I am,

Very cordially,



20 Queensberry St.,
Boston, Mass.

File
November 17, 1920.

My dear Mr. Banks:-

Please continue payments month by
month to Rev. Edward Marsden according to grant on record
in your office, until further advised by

Yours sincerely,

(Alaska Presbytery)

JD/I.

November 23, 1920.

Hon. John Barton Payne,
Secretary of the Interior,
Washington, D. C.

My dear Sir:-

The Presbytery of Alaska has organized a Presbyterian Church at Metlakatla. According to the form of government of the Presbyterian Church, each Presbytery has sole jurisdiction in the matter of organizing churches within its bounds. The Board of Home Missions, although it may be called upon to aid such churches, has no voice in determining whether or not a particular church shall be organized. This action by the Presbytery was taken after a public meeting held at Metlakatla on or about the first of March, 1920, at which meeting it was decided to canvass the people of Metlakatla in order to obtain their votes for or against the organization of a Presbyterian Church. The result of that canvass as reported to us shows 183 votes in favor of organizing a Presbyterian Church, and 170 for the continuance of the church which was originated by Mr. Duncan and maintained by him up to the time of his death.

In a letter written by Mr. S. G. Hopkins, Acting Secretary, and dated Washington, D.C., July 10, 1920, addressed to Mr. H. C. Strong, Trustee, Ketchikan, Alaska, a copy of which is in our possession, we understand that the Government of the United States is in complete ownership of all the land in Annette Island Reserve, and is the owner of the premises occupied by the late Mr. Duncan situated upon that land. A demand was made by the Presbyterian organization for the use of the church building for its services, and I am now writing to inquire from the Department of the Interior as to

(over)

Hon. J. G. Payne——2

Nov. 23, 1920.

who had authority to give or withhold the use of the church building for the Presbyterian organization.

We regret exceedingly the division amongst the people and the difficulties which have arisen over Mr. Duncan's will and the matter of religious worship. It is our purpose as it is clearly our duty as a Board of Home Missions of the Presbyterian Church to do all in our power to secure such conciliation and reconciliation as shall result in there being but a single church on that Island for the Metlakatlan people. This Board would much prefer that the Presbyterian organization should be disbanded if by that act one church acceptably meeting the needs of the Metlakatlan people could be either brought into existence or perpetuated.

Trusting that we may be favored with an early reply, and thanking you in advance for it, I am,

Very respectfully yours,

JD/I.

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

Boston, Mass.
Nov. 24, 1920

Dr. S. Hall Young,
156 Fifth Ave., N. Y. C.

Dear Doctor Young:-

Since the time of my last visit to your office, I have written Mr. H. C. Strong, Ketchikan, Alaska, telling him of our conference. I have also forwarded to him your letter to me, in which you stated that the desire of the Board is to have peace at Metlakatla ^{regarding} of who is in charge of the work.

When I was in your office you suggested that the best solution might be to turn the religious work at Metlakatla over to the direction of another denomination. I believe I told you at the time, and have so stated to the Board since, that this proposition is worth of mutual consideration of the Presbyterian Board and of the Trustees of the William Duncan Estate.

*Your reference at
here, Myers
turns to the
suggestion.
Dr. Strong was
simply making
some suggestion
that would
prevent
harmony*

In order that I might be able to speak more definitely, I have written Mr. Strong along these lines and I have today a request from him that I ascertain from the Board an expression as to whether that body would favor turning the religious work of Metlakatla to the care of the Methodists, upon the dissolution of the Metlakatla Christian Church and the Presbyterian Church of Metlakatla.

The Methodists have a well-established mission at Ketchikan, the nearest community to Metlakatla. This work at Ketchikan, I understand, will likely be organized on even larger bases.

As far as my knowledge goes, the Methodists have never manifested any aggressive interest in Metlakatla. For this reason, I believe the Methodists are peculiarly fitted to be the denomination, under whose direction, the two factions at Metlakatla may be united.

It appears that the door is now open for as perfect unification of all forces interested in religious work at Metlakatla, as could be hoped for at the present time. I am glad to be able to assure you, that the Trustees of the William Duncan Estate will participate in any reasonable procedures to place the religious work of Metlakatla on a basis which will permit and enable all fair-minded and unselfish members of that community to be united into one harmonious, religious body.

Will you kindly bring this matter to the attention of your Board, and ask it to give me an early expression regarding what will be its attitude to the above procedure as proposed?

Very cordially and respectfully, B. R. Myers

*Refer to Board
show as result
make the proposition
of having
a paragraph 2*

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U.S. A.HEADQUARTERS
NO 156 FIFTH AVENUE
NEW YORKTERRITORY OF ALASKA
JAMES H. CONDIT, D.D., GENERAL MISSIONARY
JUNEAU, ALASKA

November 11, 1920

Rev. J.A. Marquis, D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

I have just returned from a gas boat trip of 650 miles on the Lois in company with members of the Presbytery of Alaska in which we visited Ketchikan, Wrangell, Metlakatla, Craig, Klawock, Hydaburg and Kake, all native points, and tonight I leave for Sitka on important business there. In the mean time I am trying to get caught up on my correspondence. I enclose a newspaper clipping which gives an outline account of this trip.

We were especially fortunate in being able to be at Hydaburg over one Sunday. This church is without a minister and has been since the removal of Mr. Howe on account of his break down in health. The Salvation Army is attempting to establish itself here and during the vacancy period has an unusual opportunity. As you will notice in the printed report 26 children were presented for baptism at the communion service. The whole visitation took on the character of a revival meeting. Hydaburg much needs a missionary. I hope that every effort will be put forth to find the right man speedily.

Our chief business, as before reported, was to consider the petition of the Metlakatla church for organization. When I say "our" I mean the Presbytery of Alaska.

I believe that I before reported to you that before your letter advising that organization be postponed was received the Presbytery was virtually committed to the policy of organization through the encouragement given to the Metlakatla people by a committee appointed by the Home Mission Committee of the Presbytery to visit the field. This committee consisted of Messrs. Waggoner and Falconer and they had made their visit in July last and practically assured the people of favorable action by the Presbytery.

You will also remember that before leaving for Barrow I wrote to the Home Mission Committee of the Presbytery and also to Mr. Marsden, advising against organization at this time. I still held to this opinion on this trip and so expressed myself.

Under all the conditions there was nothing else for the Presbytery to do but proceed with the organization. This was done.

This whole matter was precipitated by the visit of Bishop Rowe early last summer. It is too long a story to enter in detail. Summed up it amounts to this that the Bishop went to Metlakatla in company with a Rev. Corser, of Wrangell, for the purpose, apparently, of taking over the Metlakatla church and following. And to make a long story short he discovered that he was on the wrong trail and retreated

rather precipitately. The result was to stir up the whole community and to bring matters to a focus. This led to the circulation of the petition which a large part of the community insists was to settle the whole matter. Marsden and his followers say that it was solemnly agreed that the result of this referendum vote was to decide what church should be the church of Metlakatla.

The largely signed petition came to the Presbytery in regular form and was declared to be in form and the organization was duly effected. The meeting for organization was held in the Assembly Room of the Public School having been offered for the purpose by the local school superintendent. I may add that we were especially fortunate in having in Metlakatla while we were there, Prof. Lopp who has charge of the Bureau of Education work in Alaska. Both he and his local superintendent were in hearty sympathy with us in what was done.

To Mr. Lopp as well as to the people we repeatedly expressed ourselves as hoping that the Presbyterian element would cuttloose entirely from the Duncan will and church building. They seemed to be in favor of so doing. It is freely talked among themselves that they must soon proceed to build a modern church building for themselves.

I have before me your letter of October 19th with reference to the visit of Dr. Myers to your office on this Metlakatla matter.

In regard to the organization of more than one church at Metlakatla I am of a different opinion than I once was. As a matter of fact the Salvation Army has long maintained a separate organization in Metlakatla. The commanding officer of this Canadian branch told me in plain words that the Army is a distinct denomination and they are so proceeding in many of our Alaskan communities, performing marriage ceremonies "dedicating" children, etc., etc.

In addition can we reasonably expect that in a community of 500 to 600 people it will be possible to mechanically associate together for religious purposes all the people. These people are not ignorant savages. They know the difference between episcopal, independent and representative forms of church government and have their preferences.

In so far as Dr. Myers and the "trustees" are concerned they frankly express their purpose to perpetuate the Duncan system. It is un-American, antiquated and impossible. The people do not want any longer to be disassociated from any religious body. But they do not all accept the Presbyterian churchh. Some prefer the Episcopal. And the minority appearing on the list of 170 against our church contains a goodly number who are frankly advocating the perpetuation of the Duncan regime which has already been denounced and superceded by the Bureau of Education to the extent of forcibly attaching the property and restraining the "trustees" from carrying out the terms of the will.

It is my opinion that two or more churches in Metlakatla is now inevitable and I am not prepared to say that it is not for the real best interest of spiritual things in the community. I am also very firmly of the opinion that our Presbyterian church will be by far the dominating influence in religious work in Metlakatla. It now contains the large majority of the substantial people of the Island.

Edward Marsden has not been elected pastor but is simply stated supply. I suppose that the people will in time ask that he be installed as pastor although I am not absolutely certain as to this. I am very sure that Dr. Myers would never be content until he sees Marsden driven out of Metlakatla and out of the Presbyterian ministry. There is a personal foundation for the exceeding bitterness of the Myers Bros. to Marsden dating back to the days when Dr. John Myers came to Saxman on the solicitation of Edward Marsden. The attitude of the Myers Brothers is one of bitter personal opposition to Marsden.

In so far as the whole Metlakatla situation is concerned the Myers brothers and the "trustees" have no quarrel with me or with the Presbyterian Church. Their real quarrel is with those who oppose a system which those who have the best interests of Metlakatla at heart know to be impossible and hostile to the best interests of the community. They stand for the perpetuation of the Duncan system and that has been declared by the government to be in opposition to the interests of Metlakatla and its people. For that reason the U.S. schools have been established in Metlakatla in the face of the opposition, and most violent opposition, of Father Duncan. And, in his will, the poor old man has attempted to perpetuate his system and it is impossible. Now that the school matter is definitely settled these trustees are attempting to mold the church and religious life along the lines of the old regime and that, too, is impossible. Dr. Myers knows full well, or ought to know, that for years before Marsden went back to Metlakatla a part of my duty under the instructions of the Board, was to hang on to the ^{rear} ~~cat~~ tails of Edward Marsden so as to prevent his going to Metlakatla. He would be glad to make of Edward Marsden, Mr. Lopp and myself the goats upon which to fasten the burden of his displeasure inasmuch as his attempts and those of the trustees to frustrate the plans of the government have signally failed. If the plan to organize a community church has failed it is because the trustees have attempted to make of it a Duncan church and this the people themselves have rebelled against.

For this reason I see no possibility whatever of effecting a reconciliation between the Duncan faction and the Presbyterian element. The latter is in harmony with the government plans--the former is in direct opposition. To saddle the provisions of the Duncan will on a religious organization in Metlakatla would be to fore ordain it to failure.

I am enclosing copies of such opposition to the organization as was expressed to us formally. It represents the efforts of but one or two men who are without standing or influence in the community. The names attached are names of those who are Duncan followers and who are influenced by the money provisions of the will.

The large church building is in charge of a Board of Elders which was elected to serve until next spring. The majority of this board are in the Presbyterian organization. What they will do about occupation of the old building I do not know but they clearly have jurisdiction in the matter. This "Board" was elected by public ballot as a part of their regular town election.

November 11, 1920

The position of the people who united with the Presbyterian church, in regard to the use of this building, was, that to avoid rupture it was better to meet elsewhere than in the old building for organization. In so far as legal rights are concerned they insisted that they were not in any way prejudicing their rights as citizens in the old building. The whole matter of legal rights will have to be adjusted in the courts and this the community is looking forward to.

I have had no report from Metlakatla since our visit there but will keep you informed as to movements there. As you indicate there is no present responsibility resting upon the Board in this matter as it is a purely Presbyterian function thus far. In the mean time the Board can only await developments.

I regret that I must write you regarding this matter in such haste. It will probably be necessary for me to refer to it again.

Cordially yours,

James H. Condit

December 2, 1920.

Mr. Joseph Hayward, Chairman,
Mr. M. A. Hewson, Secretary,
Metlakatla, Alaska.

My dear Brethren:-

I desire on behalf of the Board of Home Missions to acknowledge the receipt of your letter of November the first. Dr. Marquis, General Secretary of the Board, is absent and will not return for nearly two weeks. The next meeting of the Board of Home Missions will be held on December the sixteenth. Your letter will be laid before the Board and I will report to you what action, if any, the Board takes.

Assuring you of our hearty sympathy with you in your troubles and earnestly praying for a wise and Christian settlement of the difficulties concerning the church, I am,

Cordially yours,

JD/I. Clerk of the Board.

DEPARTMENT OF THE INTERIOR

WASHINGTON

DEC -1 1920

File

The Rev. John Dixon, D.D.,
Clerk of the Board of Home Missions,
156 Fifth Avenue,
New York, N. Y.

Dear Doctor Dixon:

Replying to the inquiry in your letter of November 23
as to who has authority to give or to withhold the use of the church
building in Metlakatla, Alaska, I beg to state that such authority
rests with the Secretary of the Interior.

Doctor Claxton, the Commissioner of Education, who is in
charge of the Interior Department's work for the natives of Alaska,
is absent from Washington; I think that when Doctor Claxton returns,
in about two weeks, he will write to you in regard to church affairs
in Metlakatla.

Appreciating the wish of the Board of Home Missions of the
Presbyterian Church to cooperate in bringing harmony to Metlakatla,
I am,

Cordially yours,

W. H. Hopkins
Assistant Secretary.

Hotel Revilla

KETCHIKAN, ALASKA

Dec. 8, 1920.

My dear Dr. Cudde:

I thought that I would drop you a few lines this morning to let you know that we as a new organization are getting on very nicely. The membership now reaches 1144 with the prospect of many more to come in before Christmas. A good Sunday School, a good Christian Endeavor Society, a choir, a large Women's Society, and of course the Elders and Deacons. We have new hymn books, new anthems, a full set of communion ware (individual cups for 150) a new church record, sessional and registry. These last things will now cost us nearly \$200. We are worshipping in the Gr. Sch. Hall and we help in the word and light. We meet with all sorts of troubles but I have faith that the Divine Hand is guiding us. I want you to write

a comforting and cheering word to Mr. Alfred B. Stinson who will also tell it his fellow elders. A word from you to them will do a whole lot of good.

I have not received a single word from Dr. Marquis outside of a very kind word from Mr. Banks. I want to know if the Home Board has in possession copies of our petition, my long letter to you and the statements in regard to the organization &c.

When will you be around on your trip? It occurs to me that during this winter you will have more reason to visit us now than at any time before. We will not be able to attend to your expenses, but from Ketchikan and back we will be glad to attend to your trip.

Yours very sincerely
Edward Marsden

(C O P Y)

December 16, 1920.

Mr. Joseph Hayward, Chairman,
Mr. M. A. Hewson, Secretary,
Metlakatla, Alaska.

My dear Brethren:-

The statement dated November the first and signed by yourselves was submitted to the Board of Home Missions at its regular monthly meeting held this sixteenth day of December, 1920. After consideration by the Board, it was voted to direct its Clerk to express to our brethren in Metlakatla the sincere sympathy of the officers and members of the Board with them in the unhappy situation in which the religious affairs of the people are now placed. It was the desire of the Board that at a suitable time after Mr. Duncan's death the entire population should cordially unite in a single organization and thus carry on the great work of Mr. Duncan with increased efficiency and to larger spiritual results. Then it became known to us that a petition was being prepared in Metlakatla to be forwarded to the Presbytery of Alaska asking for the organization at this time. But in the Presbyterian Church the Presbytery has sole jurisdiction in such matters with which the Board may not interfere, and the Presbytery was legally warranted in organizing a church when in its judgment the time had come for such action.

The Board of Home Missions has asked Mr. J. A. Gould of Seattle, one of its members, to go to Metlakatla at his early convenience to confer with the people and endeavor to bring about a reconciliation of all who have been estranged from each other over church matters, so that there may be but one church providing for the spiritual needs of all the people, as the people of Metlakatla shall choose and determine.

The importance of there being but one church organization in Metlakatla can scarcely be overestimated. The existence of two churches will breed friction and alienation among the people, be an embarrassment to this Board, and a reproach to the Christian Church in Alaska. It is therefore the fervent prayer and ardent hope of the Board that there may be unity, brotherly affection and a supreme desire on the part of all to subject every personal wish to the good of all and the glory of God.

Your sincere friends in Christ Jesus
the Board of Home Missions
by

(Signed) John Dixon
Clerk of the Board.

JD/I.

Action taken by the Board of Home Missions
at its meeting held on December 16, 1920.

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"Protest from Metlakatla, Alaska--

The Clerk presented a paper signed by Mr. Joseph Hayward, Chairman, and Mr. M. A. Hewson, Secretary, dated Metlakatla, Alaska, November first, 1920. It is a protest against the organization by the Presbytery of Alaska of a Presbyterian Church in Metlakatla. The whole question was discussed by the Board, and on motion, the recommendation of the Executive Council in the matter was adopted, to wit: that the Board ask Mr. J. A. Gould of Seattle, one of its members, to go to Metlakatla to confer with the people and endeavor to bring about a reconciliation so that there may be but one church providing for the spiritual needs of all the people.

The Board also directed the Clerk to send a letter of sympathy to the protestants expressing the desire of the Board of Home Missions for a single church in Metlakatla as may be determined by the people."

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December 16, 1920.

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Your sincere friends in Christ Jesus
the Board of Home Missions
by

JD/I. Clerk of the Board.

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORK

TERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

DEC 17 1920

December 7, 1920

Rev. J.A. Marquis, D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

In your letter of November 11th you speak of another visit of Dr. Ben Myers, in the interests of the "Trustees" of the Duncan will at Metlakatla. I take it,

Nothing is added to the argument for the Trustees in the documents which Dr. Myers submitted. Also, nothing has been added to the trouble at Metlakatla by the organization of the Presbyterian Church. The trouble is of long standing and has gradually worked out along the lines which were inevitable. Mr. Duncan long opposed the best interests of the natives, refused them proper schools, opposed the coming of the Bureau of Education, ruled with the hand of an autocrat and interfered with their development as a people.

The beginning of all this trouble was long before the days of Marsden and in the time when the Presbyterian Church forbade him to go to Metlakatla. Its origin was in the action of the government, after most careful investigation by both territorial and national agents, in interfering in behalf of a people who had cause for complaint and who had many times appealed for help. The outcome of it all was the taking over of all the property on the island in behalf of the people, the establishment of government schools, the supervision of the industries in the interests of the people and finally, under compulsion, the stern rebuke of Father Duncan and the positive curtailing of his activities which were persistently in opposition to the plan of the government.

The industrial and educational affairs having been thus adjusted it was inevitable that religious matters must also be settled. That is what is being done now.

Inasmuch as the Duncan regime in education and industrial lines has been settled adversely by the government the trustees in providing for the perpetuation of that regime (and that is what it is) are now insisting that the religious work be carried on along the lines of old. The people do not want a church which belongs to no one and is under no supervision of a large and ample character. They especially do not want to be under the spiritual control of these three trustees. In one of the documents which Dr. Myers placed in your hands in which the plans are set forth, the trustees say:-

"We are willing to co-operate with the natives, but we feel that in all matters of dispute we should have final authority over such work as we shall finance"

The natives by large majority oppose any such autocracy in religious matters.

I have already written as to more than one church at Metlakatla. For years there had been a Salvation Army, English, among them and this organization now claims to be a separate denomination. In addition, how can we expect 500 Or 600 people to think alike at Metlakatla when we do not expect a like number of white people to so agree on church connections. The majority of these people prefer the Presbyterian form, Marsden and many others of them were educated in our Sitka school and are members of the Presbyterian church. They especially do not want the old, independent, form of organization and know what they do want in polity and doctrine. If the trustees really want peace why do they not back up the majority and turn their support through the channel of our Board? The present trouble is largely chargeable to these trustees who have insisted upon keeping alive the Duncan methods in church affairs which have long since been repudiated in commercial and educational affairs.

Since the organization of the Presbyterian Church the membership has doubled and there are now 125 members on the roll with the prospect of fifty or more additional names in the near future. I enclose a picture of the session which I took while at Metlakatla. Of the original eight town elders under the old system six are members of the Presbyterian Church and I think all six are in our session.

It is a mistake to admit that the Presbyterian Church is "forcibly seizing the Duncan Church". No such purpose exists. If it did the trustees would and are effectually attending to that. The purpose of the new organization is to come out of and separate itself from the old regime. It does not wish to be the successor of the Duncan church. It desires to be just the opposite of that and its adherents are simply asking for the privilege at Metlakatla which is freely granted elsewhere, viz, to worship God according to the dictates of their consciences.

The Presbyterian Church has steadfastly refrained from making any steps toward organization at Metlakatla and I have consistently worked in harmony to that expressed policy up to the time when the matter could no longer be postponed and it was either organize or neglect our people. Even as late as this summer I wrote to the Committee of Presbytery as well as to Marsden urging that organization be delayed until the will matter was adjusted. But the thing could not be farther delayed.

As to the quotation from a letter which I wrote I do not doubt but that I am correctly quoted for Father Duncan did not preach the gospel of love in his old age but lived in the old prophets and thundered the denunciation of the law against the people, the government and all who opposed him. I do not believe that I stated that I was going to work for the organization of a church without qualification expressed or implied. I have long believed that the best interest of the majority demanded the organization of some evangelical church and naturally believed that with Marsden as one of our ministers the Presbyterian church was the logical one to undertake the work.

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December 7, 1920

Mr. Lopp, superintendent of Native Education in Alaska, is now in Washington in the interest of appropriations. I have asked him to see you. I am sure that in order to a right understanding of the situation it would be profitable for you to confer with him. You remember that I spoke of making considerable effort to allay hostility to our Board and its interests which were aroused by the action of Dr. Young in preferring charges against him at Washington. In this I feel that there has been a measure of success and that he has no feeling against the Board as such. In our meeting at Metlakatla we had the advantage of the presence and co-operation of Mr. Lopp. Under the conditions he favored the action in organization.

Would it not be well to invite him to call at the Board rooms for conference. His address is- W.T.Lopp, Chief of the Alaska Division of the Bureau of Education, care of the Bureau of Education, Washington, D.C.

I may say in closing that recent communications from Mr. Lopp indicate that the Secretary of the Interior will soon investigate and settle the question of the old church building. Also, other matters which demand adjustment in order to the peace of the community and the fixing of the plans of the "trustees". When the proper authority settles the property matters I look for a fine growth in our organization and confidently expect that it will be the dominating religious influence at Metlakatla. In fact, it is that now.

Cordially yours,

James H. Condit

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

20 *Queensberry St*
Boston, 17. Mass

Boston, Mass
Dec. 18, 1920

Dr. S. Hall Young,
156 Fifth Ave., N. Y. City.

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Dear Doctor young:

In your letter of Nov. 12th., the last I received from you, you said "please let us know any thing further that may transpire, and we will let you hear from this end". The I have not yet received answers to my letters of November 15th to the Board and November 24th to you, another matter has been called to my attention, which I think will be a matter of interest to you and the Board.

I have never heard whether or not the Board has answered the communication, which I forwarded from the Metlakatla Christian Church. However that may be, the officers of the Metlakatla Christian Church have now communicated with the Secretary of the Interior for protection of the rights in the matter of the church building.

May I quote from the communication to the Secretary: "Such is our grievance which we humbly appeal to your honor for our protection in such affair of our own free exercise of religious assemblings without disturbance by any other denomination whatever, for our right is to stand and carry on the community mission that our fathers established with the said Mr. Duncan, to have liberty in all our peaceful worship."

The communication further states that "now the membership are over two hundred in number which is over one hundred more in number than the organized Presbyterian members at the present time".

It is not just clear to me why this communication is sent to the Secretary of the Interior, if the Board has answered their communication of Nov. 1st. which I forwarded to you, unless no relief was assured by the Board regarding the church. I believe that the Natives would not have gone to this trouble, unless there is a continuation of some activity on the part of some one to take the church property. I deeply regret that the Board has not given me any opinion regarding what will be its attitude in this matter, as I requested. I can not believe that it is common for the Board to delay answering communications thus.

I can not see why there should be any delay on the part of the Board, if such there be, in declaring itself regarding the church building. The church has always been, and is still used by the Metlakatla Christian Church, and has but recently been put in a state of repair. According to reports, it is thus housing a church membership twice the size of the Presbyterian congregation.

Aside from these matters there still remains the question of justice, concerning which a large, influential, and wealthy body like the Presbyterian Church can never afford, for the mere sake of material gain, to allow herself to be drawn into a position, questionable to

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

even a slight degree. Any temporary gain would surely be greatly eclipsed by a loss of confidence, both within and without that church, which is an infinitely more valuable asset than the mere acquisition of any thing material.

If the Board has not yet communicated with the officers of the Metlakatla Christian Church, I hope such will be done soon. There are some fine characters in that body and they will appreciate and be helped by receiving a communication direct from your body.

Hoping to hear from the Board soon regarding the matters which I have submitted to it, I am, with all good wishes for a delightful holiday season,

Very sincerely yours,

R. A. [unclear]
20 Queensberry Street, Boston, 17. Mass

C O P Y

T E L E G R A M

DEPARTMENT OF THE INTERIOR

December 21, 1920.

To Mayor Usher,
Metlakatla, via Ketchikan,
Alaska.

Church building in Metlakatla is under direction of Secretary of Interior for use of entire community period. You are directed to hold election of three trustees to control church building, they to make equitable arrangements for its use by all religious organizations of Metlakatla period. Trustees to serve one two and three years beginning January one. One to be elected each year thereafter period. Qualifications of voters and method of procedure same as in elections of other officials period. Suggest Purvance be one of election judges period. Trustees should send Secretary of Interior for approval copy of all arrangements for use of church period. United States Marshall will enforce compliance with arrangements if necessary.

PAYNE, SECRETARY.

December 22, 1920.

Mr. J. A. Gould,
624 Leary Building,
Seattle, Washington.

My dear Mr. Gould:-

You are probably aware that the Presbytery of Alaska recently organized a Presbyterian Church at Metlakatla. When it was known here that this was the intention of the Presbytery, Dr. Marquis sent a letter to the Presbytery urging them to at least postpone such organization. I enclose a copy of the letter. A number of reasons prompted this action on his part amongst them the Duncan will is unsettled and the Government disputes some of the claims and provisions of the will. Another was the fear that the way was not entirely clear for such an organization, especially as it was very desirable that there should be only one church ministered to the spiritual welfare of the people of Metlakatla. The Presbytery, however, in the exercise of its undoubted constitutional rights organized a church. A protest was sent to the Board of Home Missions by certain parties in Metlakatla, a copy of which I enclose. I also enclose an extract from the Board Minutes. Further I send you a copy of a letter which I sent as Clerk of the Board to the signers of the protest.

It is the desire of the Board that if you can conveniently arrange it that you should go to Metlakatla for a two-fold purpose: First,- to compose the difficulties that exist there and bring about the agreement of the people to a single church organization of any denomination which may be most acceptable to the people. Secondly,- if this reconciliation can not be effected that you should so study the situation as to be able to advise the Board as to whether or not it ought to continue in whole or in part the payment of Edward Marsden's salary after the first of April.

You are probably aware that the Board of Home Missions is being charged by some persons familiar with Alaskan affairs as aiding and abetting a scheme to take over the Metlakatlan people into the Presbyterian Church after Mr. Duncan's death. This charge is wholly baseless. While, of course, we would have been glad if the entire people had preferred a Presbyterian Church, yet the Board of Home Missions must not be a party to the fomenting of division and strife and will not intelli-gently pursue a course that will result in such division. Of course, your expenses to and from Metlakatla will be paid by the Board.

Wishing you the compliments of the season, I am,

Cordially yours,

Enclosures-

JD/I.

P.S. At the suggestion of Dr. Marquis, I am enclosing a copy of a letter he has just received from Dr. Condit.

D.

DEC 24 1920

BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

WILTON MERLE-SMITH, PRESIDENT
JOHN A. MARQUIS, GENERAL SECRETARY
BAXTER P. FULLERTON, SECRETARY
JOHN MCDOWELL, SECRETARY
WILLIAM ROBERT KING, SECRETARY
VARIAN BANKS, ASSISTANT TREASURER

S. HALL YOUNG,
SPECIAL REPRESENTATIVE

Fair Haven, N.J.

Dec. 23, 1920.

Dr. John A. Marquis,
156 Fifth Ave.,
New York City.

My Dear Dr. Marquis;

I am on my back with a very severe cold and nausea and am dictating this letter to my daughter so that you can get it tomorrow.

The enclosed letter from Dr. Myers came today and, as you will see, merits an immediate answer. In as much as Dr. Myers information is so directly opposed to what you have received from Dr. Condit and others my advise would be that you answer Dr. Myers letters at once and enclose a copy of Dr. Condit's letter without waiting for permission from him.

Dr. Myers rightly feels himself aggrieved by our silence. You will remember that I ^{gave} you at once his letter of Nov. 24th and it appears that he did not get an answer to his letter of Nov. 15th to the Board.

I am answering this present letter briefly, telling Dr. Myers that I am referring everything to you for answer. He ought to be fully satisfied on that one point- namely that the Presbyterian Church does not propose to take possession of the big church building at Metlakatla.

I hope to be able to get to the office on Monday
but will have to make large improvement.

Very truly,

Wm. H. Young

DEC 27 1920

PRESBYTERY OF ALASKA

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERK

THE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.

HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORKTERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

December 15, 1920

Rev. John A. Marquis, D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

Enclosed is a letter from Edward Marsden which indicates the work which the Metlakatla church is doing. They are doing well, and are manifesting a truly Christian spirit of self-restraint under particularly trying circumstances.

They deserve encouragement and sympathy. In the midst of your many duties if you could find time to write them a word expressive of the sympathetic attitude of the Board and the intent to do what is wise and just under all the conditions and to stand by our Presbyterian people there at Metlakatla it will do a lot of good. My advice to them is to cut loose from all associations belonging to the past regime and to establish their right to be by constructive service for the community. I am urging also that they give up all relations to the old building, beyond their undoubted equity rights therein, and to look to new equipment for the new service they are to render. In my judgement the new Presbyterian Church will, and ought to be, the dominating factor in religious matters in Metlakatla, first, because they are and have been in the right in their attitude toward the Duncan methods and organization; second, because they have in their organization practically all of the stable and progressive people of the community. This may easily be made the best of all our native organizations not only in numbers, which it is bound to be, but also in influence on the native life of the territory.

The Duncan Trustees ought to give up once and for all the thought of instituting any other religious work in Metlakatla and ought to turn their funds to other purposes, as for example, the medical work. If they insist upon continuing the old Duncan mission work the burden of multiplicity of religious organizations will to that extent rest upon them. Such a plan could never succeed for the reason that the large majority of the people do not want it and on the other hand do want the Presbyterian organization and know why they want it. In addition there is the Salvation Army element, in existence since long before the death of Father Duncan, and this leaves a very small element who desire the continuance of the Duncan Mission. These are largely influenced by the "loaves and fishes" argument.

All the opposition to the plans of our Presbyterian element find expression in Ketchikan where the "Trustees" have their headquarters. Our people feel it. They are natives and need support. They would appreciate much a letter of sympathy from you.

Cordially yours,

James H. Condit

December 30, 1920.

Rev. Edward Marsden,
Metlakatla,
Alaska.

My dear Mr. Marsden:

I have not written to you since the organization of the Presbyterian Church among your people because Dr. Dixon has charge of the Alaska affairs. I do want, however, to send a message through you of greeting to the good people of your church and to assure them of our deep interest and earnest prayer for the welfare of all of you. We have regarded with some apprehension the division of your people into sects and, therefore, have always discouraged the organization of a Presbyterian church, hoping that a way would be found for the Metlakatlans to unite in one fold of Christ, whether it be Presbyterian or not. We are still hoping that this may yet result.

We are sure, however, that you will do everything you can to avoid the widening of the breach between your people and those who have preferred to remain in the Duncan church. Our prayer is that they may all be led into one church some time soon, and if this is to be accomplished it can only be done through a spirit of brotherly love and helpfulness. I am sure you are counselling your people to this effect. Win them by love and service.

I shall be glad to hear from you fully as to how your work is prospering and what your plans are. Dr. Ben Myers has been to see us two or three times, presenting his side of the case. We have assured him that the purpose of our Board is to help the people of the Island and not to divide or hinder them, and we are sure that you will work to that end also. Do not hesitate to write us fully of the whole condition there and what your plans for the future are. Our Board at its last meeting asked Mr. Gould of Seattle if he could not go to Metlakatla, first for the purpose of advising our Board as to our duty with reference to the new church, and, second, to see if a way cannot be found by which the people can yet be brought into one fold. It is hardly likely that Mr. Gould can go, so I take the liberty of conveying this earnest wish of the Board to you. It may be that the Presbyterian Church there since it is now organized may be the means of bringing harmony and unity to the good Metlakatlan people who have already suffered much from unhappy divisions.

Assuring you of our interest and wishing you, your family and your people abundant blessing of God for the year to come, I am

Very sincerely yours,

JAM:ES

January 5, 1921.

Mr. J. A. Gould,
624 Leary Building,
Seattle, Wash.

My dear Mr. Gould:-

Your favor of December twenty-ninth in reply to Dr. Dixon's letter concerning your going to visit Metlakatla, Alaska, has been received during his absence from the office for a few days. Your letter will be held for his attention when he returns.

In the meantime, the letter has been passed on to Dr. Marquis for his reading and you will probably hear from him in regard to the matter.

Sincerely yours,

I.

For Dr. Dixon.

REV. JOHN A. MARQUIS, D. D. GEN. SEC'Y
156 FIFTH AVE., NEW YORK

• REV. B. P. FULLERTON, D. D.
1220 ARCADE BLDG,
ST. LOUIS

REV. JAMES THOMSON, SUPT.
EASTERN WASHINGTON
EAST 1116 36TH AVE., SPOKANE
REV. A. B. KEELER, SUPT.
WESTERN WASHINGTON
301 AMERICAN BANK BLDG.
SEATTLE, WASH.

Home Mission Committee

SYNOD OF WASHINGTON
OF THE

Presbyterian Church in the United States of America

J. A. GOULD, CHAIRMAN
624 LEARY BUILDING

Seattle, Dec. 29, 1920.

Rev. John ~~Dickson~~, D. D.,
156 - 5th Ave.,
New York City, N. Y.

My Dear Dr. ~~Dickson~~:

I have your letter and other data in regard to the Metlakatle Church, and while I appreciate the confidence of the Home Board in asking me to go there to look up the matters in that field, I am fearful of going there at this time of the year on account of the severity of the Winter weather, and so do not feel that it is wise for me to go there now. However, I have a man in whom I have the utmost confidence, whom I can send up there, and who will give an independent view of the whole circumstance up there. The man I desire to send is A. B. Keeler, our Western Washington Superintendent of Home Missions, and as to his ability to go there, I have no hesitancy in referring you to talk to Rev. Warren Wilson and Rev. Moffett, and also to Dr. Wiley of the Board of Church Election. We can get a good opinion from Mr. Keeler if he looks the field over, and we do not have to act upon his report until we think it best.

I am not sure that it is best to send anyone up there until Mr. Lopp returns from Washington, where he is now looking after the Alaska matters with the Government. I see he is trying to get a decent appropriation for the educational work in Alaska.

Now about the Metlakatle work, Mr. Lopp told me he had been there at the time this Church was organized and that Condit also was there, and the talk I had with Lopp does not agree fully with what Mr. Condit writes to the Board, and Mr. Lopp was quite anxious to find out what we were going to do. In my opinion, we should work in harmony with the wishes of the Board of Education. Mr. Keeler is a man of peace and would do much toward smoothing out the work up there, as there has been too much animosity at Metlakatle. Mr. Keeler would go there with only his expenses, and I would write to Dr. Fullerton, asking that he be excused from Washington long enough to make this trip, so as to keep Dr. Fullerton in good spirit and not jump over his head and take a man from his department without consulting him first, but I am sure that Dr. Fullerton would agree with anything I would suggest.

Of course I know Rev. Marsden very well. Marsden's idea is to have a new Church there and for a job for himself,

REV. JOHN A. MARQUIS, D. D. GEN. SEC'Y
156 FIFTH AVE., NEW YORK

REV. B. P. FULLERTON, D. D.

1220 ARCADE BLDG.,

ST. LOUIS

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SEATTLE, WASH.

Home Mission Committee

SYNOD OF WASHINGTON

OF THE

Presbyterian Church in the United States of America

J. A. GOULD, CHAIRMAN

624 LEARY BUILDING

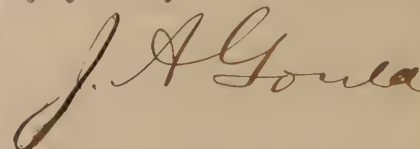
Rev. John Dickson,
#2.

Seattle,

which may be all right on his part, but it looks as though he was trying to fix up a job for himself, which may not be well taken. You may take this matter up with Rev. Marquis, and if he thinks it best, I will arrange with Mr. Keeler to go North as soon as possible, but rather believe we should see Mr. Lopp first and doubt very much if Mr. Lopp will be back before the middle of February or March 1st, but we could be governed by your opinion as to the best time to go up there, but prior to April 1st.

Wish verybest wishes, I am

Very sincerely yours,



January 11, 1921.

Mr. J. A. Gould,
624 Leary Building,
Seattle, Wash.

My dear Mr. Gould:-

Your letter about the request of the Board that you should at your convenience go to Metlakatla, has been received. You will be, I am sure, neither surprised nor offended when I say that your answer is about what we expected you to return for we felt that it was a serious proposition for anyone to go there in the winter time. Still we felt it to be wise from every standpoint that an officer or a member of the Board should handle the Metlakatlan situation. Any other person would not have the same kind of recognition by either the Presbytery or the Metlakatlan people. We, therefore, think that for the present at least we will just let the matter stand. When you come on to New York, Dr. Marquis and you can talk the matter over and if it be found wise to ask you to go up to Metlakatla in the spring than can be arranged.

Hoping you are well, I am, with all
good wishes,

Cordially yours,

JD/I.

JAN 19 1921

First Presbyterian Church
Seattle, Washington

January 13, 1921

Rev. John A. Marquis, D. D.,
Board of Home Missions,
156 Fifth Avenue,
New York City.

My dear Brother:

I made a thorough investigation of the
Metlakatla Church several years ago - spent a
good deal of money to make the investigation, and
I know something of the infamous conspiracy that
entered into the work.

It is an outrage that we ever organized...
a Presbyterian church in that section. Read
the inclosed paper. I ask you in the interest
of peace, harmony and the history of the Presby-
terian church that you withdraw from Metlakatla,
and disorganize the church. Put these people
back into the hands of the church that Father Duncan
organized. Send Marsden somewhere else. It
is an infamous outrage that he and others should
be allowed to disrupt Christianity established by
Father Duncan.

With best regards, I am

Your true friend,

Inclosure:

Paper.

M. A. Marquis

What!!

FEB 8 · 1921

By Hand

First Presbyterian Church
Seattle, Washington

February 3, 1921

D

Personal

Rev. John A. Marquis, D. D.,
Board of Home Missions,
156 Fifth Avenue,
New York City.

My dear Brother:

Yours of January 29, just received.

Your last paragraph on page 2 of your letter, in which you say you had a long talk with Mr. Lopp in re the Metlakatla Church confirms a great many things. Yea, it confirms the infamous conspiracy behind this whole dastardly attempt to destroy the Duncan church. I sent investigators to Alaska and made a thorough investigation, and I am speaking from knowledge and not from suspicion. You ought to withdraw all support from the church, dismiss that Indian, dismiss Marsden, and everybody else connected with your Board that has had anything to do with this transaction.

I am sorry you cannot help us in our Americanization building. I was emboldened and requested to ask you because of the support you had given to San Francisco for a similar building.

With best regards, I am

Your true friend,

M. Atkinson

BOARD OF HOME MISSIONS
OF THE PRESBYTERIAN CHURCH IN THE
UNITED STATES OF AMERICA
156 FIFTH AVENUE
NEW YORK

WILTON MERLE-SMITH, PRESIDENT
JOHN A. MARQUIS, GENERAL SECRETARY
BAXTER P. FULLERTON, SECRETARY
JOHN McDOWELL, SECRETARY
WILLIAM ROBERT KING, SECRETARY
VARIAN BANKS, ASSISTANT TREASURER

February 16, 1921.

Memorandum for Dr. Marquis

Dr. Myers of Boston, one of the trustees of the Duncan will, called to see you and Dr. Young. As you were both away, he called on me. Amongst other things, he said:

(a) A letter had been sent by him some two or three months ago to which he had received no reply.

(b) The statement that Marsden and Presbyterianism are gaining ground in Metlakatla is confuted by the outcome of the election held recently for trustees. The Presbyterians nominated two trustees; neither was elected, the Presbyterian party being defeated by a vote of 72 to 26.

(c) He says that the Duncan will has been probated, neither the Government nor any of the Metlakatlan Indians making any contest. It is, therefore, the duty of the trustees to carry out the provisions of the will as it has been approved by the Court.

(d) As one of the trustees he would be relieved if all the Metlakitlans would accept the Presbyterian church. This would result in disbanding the Metlakatla Christian Church.

(e) He suggests that two outside parties be chosen, one by the Presbytery and the other by the trustees, who should go to Metlakatla and submit to the people the choice of some one church, all the Metlakatlans agreeing to abide by the decision of the majority. He wants our Board to favor this proposition and to use its influence with the Presbytery in securing its acceptance. I asked him to put it in writing.

Dr. Myers thinks it probable that if the Metlakatlan situation be not satisfactorily settled very soon there will be public attacks made upon the Presbytery and the Board of Home Missions by friends of the late Mr. Duncan. I do not think that Dr. Myers favors this but is fearful that it will happen.

Dr. Myers expects to return to New York about March first or second and hopes to see you then.

Cordially yours,

John Dixon

FEB 23 1921

The Presbyterian Church,
Metlakatla, Alaska.
Feb. 10. 1921.

My dear Dr. Marquis: We are very glad to receive your letter of last December and we sincerely thank you for the same. In due time you will hear from our brethren in the defense of their course in the founding of the Presbyterian Church here. Our reports also will speak for themselves, and they will do for an answer to the repeated attempts of our enemies for our ruin.

If one of us was present when our enemy made his statements the feeling of the Board would have been very different; and where there were hesitation and doubt, there would have been joy and Thanksgiving.

But, I tell you Dr. Marquis, Thanks be to God which giveth us the victory through our Lord Jesus Christ! We are very happy. So far, nothing has disturbed us. Our views of the work and future are full of hope and trust. We believe in God's guidance. We wish to assure the Board of our loyalty and love, and of our faith in its just action.

Our reports will give the details. But I wish to say that starting with 57 in Oct. 18, 1920, we are now working with 167 members. And the growth is continual and safe. A Sabbath School, a large Bible class, a Prayer-meeting band, an effective Christian Endeavor Society, a large Women's Society, a fine Choir, an Orchestra, very good Church services, to say nothing of the Elders and Deacons, is the work there that testifies to the saving grace and power of the Lord Jesus Christ in Metlakatla! And not only this, given the chance, I think that this work will gladden the heart of the Board by its returns later on. I am,
Yours in the Master's work,
Edward Marsden

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

New York City,
Feb. 26, 1921.

Rev John A. Marquis, D. D.,
General Secretary,
Presbyterian Board of Home Missions,
156 Fifth Ave., N. Y. City.

Dear Dr. Marquis:-

I have since the 17th. of last October, made four visits to your office, and have sent several communications, in the hope of securing the cooperation of your Board in the reformation and reuniting of the religious work of Metlakatla, Alaska.

To date the only encouragement I have received was Dr. Young's statement, - "We do not care whether the ultimate church is Presbyterian, or Methodist, or Episcopal or whatever; We only desire that there be one church and harmony at Metlakatla".

Indirectly I have learned that your board has directed your Clerk to say to the Metlakatla Christian Church that "The importance of there being but one church organization can scarcely be over estimated. The existance of two churches will breed friction and alienation among the people, be an embarrassment to this Board, and a reproach to the Christian Church in Alaska."

If these statements honestly express the desire of your body, I fail to understand, in view of the statements made to you by myself, as one of the Trustees of the will of the late William Duncan, (See my letter of Nov. 24, 1920) why there should be delay in opening negotiations between your Board and the Trustees of the Metlakatla Christian Mission regarding this matter.

Personally I know of no fairer proposition to offer than I have made. If you can not accept offers which have originated with the Trustees, will you not offer a proposition which would be as fair to the Metlakatla Christian Church as to that of your own Denomination. In as much as the Metlakatla Christian Church has been in active operation at the present Metlakatla since 1887, and your organization has been on the field for less than five months, surely the Trustees of the Metlakatla Christian Church could not invite a more liberal proposition than this.

I would have greatly preferred to have discussed this matter with you in person, but as I must now leave the east for my home, I can not do otherwise than to leave the matter to writing. I am sincere in my conviction that your board can not afford to be indifferent to a matter, which is being so carefully watched by high officials of other churches, as well as that of your own. Having spent the most of my life in the Presbyterian Church, and expecting to spend the remainder of it in the same denomination, it means much to me.

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

P. B. H. M. No. 2. (2-26-21)

One other matter I wish to mention at this time. I have been impressed with the fact that during my various calls at your office, the question is usually raised as to whether or not the money Mr. Duncan left for the support of Metlakatla Christian Mission (And he left every thing he had for mission work), was his own money. In answer to the doubt that has been created in the minds of the Board, may I quote from the decision rendered in this matter by the Supreme Court of the State of Washington:-

"After some twenty five or thirty years the Church of England insisting upon certain religious ceremonies which he (Mr. Duncan) thought unsuited for his people and unwise, he secured from the United States Government the right to remove his people to Annette Island, in American territory, and this island was afterwards made a reservation by Act of Congress. In the new location the surroundings were even better than they had been before. Mr. Duncan by his ability and energy caused the new homes to be better built, waterworks to be established, and a handsome church, school, town hall, and other public buildings to be erected. The industries were enlarged and increased so that they furnished greater opportunities for employment and income, and under his guidance as religious leader, teacher, governor, judge, and business manager, the community prospered in every way, and MR. DUNCAN HIMSELF, THROUGH HIS OWN INVESTMENTS IN THE INDUSTRIES HE HAD ESTABLISHED ACQUIRED IN HIS OWN RIGHT \$138,679.09 which was on deposit in a bank in Seattle at the time of his death."

I am sorry that I shall not be able to see you during this visit to New York. I called at your office today, but was told that you are still in Cuba. However I hope that you will favor me with an early reply upon your return, in which you will set forth what your Board will be willing to do regarding the Metlakatla situation.

Very sincerely,

D. L. Myers

626 Lathrop Building, Kansas City, Mo..

March 17, 1921.

Dr. B. L. Myers,
626 Lathrop Building,
Kansas City, Missouri.

Dear Dr. Myers:

I have returned to the office after a considerable absence and have read your letter. Up until now I can recall no proposition that you have made for the settlement of the difficulty in Metlakatla. I think your idea of a committee of arbitration is a good one and I am writing to Dr. Condit to urge the presbytery with all earnestness to accept it. As I understand it your proposition is that the presbytery select an arbitrator, the Duncan trustees one, and they two to select a third, all parties agreeing to abide by the decision. I sincerely hope the presbytery will accede to this and the way out of that tangle be settled. I do not believe, however, that it will be settled until both parties, by which I mean the Duncan trustees and the Marsden faction in the Island, come to a better spirit toward each other.

Assuring you of our cooperation and regretting that my absence has delayed a reply so long, I am

Very sincerely yours,

JAM:ES

March 22, 1921.

B. L. Myers, M.D.,
Lathrop Building,
Kansas City, Mo.

My dear Dr. Myers:-

Your letter of March the nineteenth addressed to Dr. Marquis has been received by him. He has submitted it to me. We have conferred with each other and it seems proper that, as the substance of the letter refers to the matters that we talked over when you were last here, I should make reply.

Immediately upon your leaving the office, I made a memorandum for Dr. Marquis of the main points of our conversation. I enclose a copy. You suggested that the Board should select one of the arbitrators. I am confident that you will recall the fact that I said to you that the Board of Home Missions could not select one of the arbitrators; that it had no such responsibility for the Presbyterian Church at Metlakatla as to give it any authority. I further suggested that the Presbytery and the trustees select two arbitrators, they to choose the third. To this you agreed and asked that the Board of Home Missions use its influence with the Presbytery to persuade it to select an arbitrator.

You now make the suggestion that the decision of the arbitrators should be submitted to the votes of the Metlakatlans. In the judgment of Dr. Marquis and myself, this is thoroughly inadvisable. The Metlakatlans ought to be asked to agree in advance of the appointment of any arbitrators to abide by the decision of the arbitrators just as the Presbytery and the trustees would necessarily have to abide by such a decision if they accepted the plan of arbitration. To submit the decision of the arbitrators to a popular vote is not only contrary to our custom in such matters, but would be entirely unfair to the arbitrators. Arbitration means decision binding upon all parties at interest.

This Board is so anxious to have the Metlakatlan question settled, settled quickly, as well as settled right, that it will waive its own judgment as to any method of procedure in order to secure a righteous decision. Therefore, if the views expressed above are not acceptable to you and you still insist upon submitting the decision of the arbitrators to the vote of the people of Metlakatla, and the Presbytery agrees to that procedure, we will of course accept such a plan of operation.

We have only one other suggestion to make; that no one should be appointed an arbitrator who has formed a positive opinion on the merits of the case. You will agree with us that the appointment of any man who has determined in advance what should be done is to destroy

Dr. B. L. Myers—2

March 22, 1921.

the very foundation of any and all arbitration. This, you know, is the
accepted court method of securing an impartial jury.

Very sincerely yours,

Enclosure-

JD/I.

JD/I.

Enclosure-

Very sincerely yours,

the very foundation of any and all arbitration.

March 22, 1921.

Dr. B. L. Myers—2

MAR 29 1921

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

Mar. 19, 1921.

Dr. John A. Marquis,
156 Fifth Ave. N. Y. City,

Dear Dr. Marquis:-

Your letter of Mar. 17th. came to hand this morning. I wish to call your attention to the fact that the last time I saw you in your office, you asked me to take up my matters with Dr. Young and you would confer with him. At that time we discussed, and later I put the proposition in writing, that your Board and the Trustees consider the dissolution of both churches at Metlakatla on condition that some other of the large Protestant denominations would take over the work there. As a starter I suggested the Methodists. Tho that letter was written about four months ago, I have never received an answer to it.

In a conference with Dr. Dixon I proposed verbally what I think is fair,- that the Board and the Trustees might settle the matter on a basis of what each could do for Metlakatla. I stated that the Trustees could furnish a white minister, a white doctor, spend several hundred dollars annually for the aged and indigent, and possibly support a small hospital. If the Board is prepared to do more than this, and will give assurances to the people of Metlakatla that it will do so, I believe that the Metlakatlans would receive a proposition with fair and open minds. If the Board is not prepared to do as much for the Metlakatlans as the Trustees, I can see no reason why a mission board should hesitate to surrender the field so that the people may have the largest possible aid, with the least possible complications,

Your letter regarding "arbitration", is not entirely clear to me. If you are thinking of an arbitration board, which shall in itself settle the questions as to what church should continue or enter Metlakatla, I am sure the Trustees could not agree, regardless of who should choose the arbitrators. My suggestion to Dr. Dixon was never intentionally meant to imply that representatives chosen by your Board and the Trustees should have authority to do more than to advise the people of Metlakatla exactly what aid the Board or Trustees would assume to render and support, the whole decision as to a choice between the two to be made by a popular vote of the people of Metlakatla themselves. Moreover such statements to the people of Metlakatla and vote by them should be made only upon thirty or sixty days notice, and at such time of the year as would make it possible for all Metlakatlans to be present, without taking them from their work in the busy season. I believe too that the vote should be two thirds, one way or the other.

DRS. MYERS
KANSAS CITY, MISSOURI
LATHROP BUILDING

JOHN L. MYERS, M. D.
BEN L. MYERS, M. D.
WILSON A. MYERS, M. D.

Dr. J. A. M. #2

If a two thirds majority vote could not be obtained in favor of one or other of the churches now at Metlakatla with the understanding that the one receiving the smaller vote should withdraw, I believe the people should be invited to make a choice of some other denomination, with the understanding that both churches now at Metlakatla should be disbanded, and the field turned over to the denomination of the peoples choice.

I am mailing a copy of this letter to Mr. Strong, who is one of the Trustees for his opinion regarding the matter. In the meantime, if you see hope for Metlakatla in this or any other proposition, which will give to the Metlakatlas unity and not division, progress and not retrogression, hope and not perplexity, encouragement and not discouragement you may be assured that I shall be glad to hear from you.

Very sincerely,


B. L. Myers

Metlakatla, Alaska.

March 29, 1921.

My dear Dr. Marquis:

When Dr. Condit was here a few days ago, he told me among other things that the Home Board intends to cut me down and throw me on the sup-
port of this new church. Please do not do this. I have no other earthly source of living than what I receive from the Board! All that the Board intends to do with me and with us here will come in God's own time, but not just now. Please do not cut me down; but let me be one of the missionaries here in Alaska as I have done since 1898.

Yours in the Master's work,

Edmund Marsden

Metlakatla, Alaska.

March 30, 1921.

My dear Dr. Dixon:

I have written brief notes to Mr. Banks, Dr. Marquis and Dr. Thompson, and now I am writing to you. When our Dr. Condit was here a few days ago he told me that the Home Missions Council of the Board would cut my allowance by one half and throw me on the support of our new church here. We are having a very hard time at the present and the prospects for this year are dark. I have no other source of living ~~other~~ than what the Board gives me. Please do not cut me down. It is within our memory that some of the ministers in Seattle, Wash., were under the full support of the Board; but later on when the churches they planted and served became stronger and prosperous their support from the Board ceased. Under wise and proper guidance, our people here wish to do the same thing, but not just now. Please do not cut me down. I give in the Master's work.

Edmond Marsden, Presbyterian Missionary

APR 11 1921

PRESBYTERY OF YUKON
JAMES H. CONDIT
STATED CLERKTHE BOARD OF HOME MISSIONS
OF THE
PRESBYTERIAN CHURCH IN THE U. S. A.HEADQUARTERS
NO. 156 FIFTH AVENUE
NEW YORKTERRITORY OF ALASKA
JAMES H. CONDIT, D. D., GENERAL MISSIONARY
JUNEAU, ALASKA

March 31, 1921

Rev. John A. Marquis, D.D.,
156 5th Avenue,
New York.

Dear Dr. Marquis:

In reply to the memorandum of Dr. Dixon, calling to your attention the remarks of Dr. Ben Myers relative to the Metlakatla situation, which was sent to you under date February 16, 1921, I am moved to say:-

First, as to (b), viz, that the recent election for three trustees, which election was ordered by the secretary of the Interior and was to determine the use of the large church, confutes "the statement that Marsden and Presbyterianism are gaining ground in Metlakatla".

The Presbyterians in Metlakatla, before this election was ordered, had separated their connection with the "Christian" church and had waived their right to the use of the building. They therefore had no zeal in the election and had no interest in it. The vote does not indicate the strength of the Presbyterian element nor "confute" the claim that the Presbyterian church is gaining ground. At this writing the Presbyterian church has received either on profession of faith, or by covenant renewal, 168 members, which is a majority of all christians in Metlakatla and includes practically all the leading men who are christians.

Second, as to (c), viz, that the will was allowed to go to probate without contest.

The Metlakatla people who oppose the Duncan regime and claims in Metlakatla, having no means nor ability for initiating and carrying on a contest, have turned over to the Bureau of Education the adjustment of the whole difficulty.

In so far as the Presbyterian element is concerned it has no interest in the will from the view point of its church work and support. Recognizing the impossibility of existing as a Presbyterian church under the terms of the will as interpreted by the trustees it has no interest, as a church, in the money held by the trustees, but, at the same time, it does not repudiate the right of its members to participate in any community benefit which may accrue under the disposition of the funds made by the trustees.

It also has yielded, for the present at least, its occupancy right in the old church building notwithstanding the fact that its members furnished a large part of the materials and labor used in the construction of this building. This has been done solely to avoid trouble and in view of the hostile demonstration staged by the Duncan followers. But in so far as the legal aspect is concerned the Presbyterian element does not yield its equity rights to this or any other property in Metlakatla now held, as the church property is held, by the department of the Interior, which has specifically denied the claims of the trustees to any control over this or any other property in Metlakatla.

March 31, 1921

As to (d) and (e) which has to do with the reopening of the question as to church affiliation in Metlakatla with the suggestion of a referendum vote under the supervision of two persons chosen by the trustees and Presbytery, respectively, to determine which church shall be in Metlakatla to the exclusion of all others, I would suggest-

(1) The question of which church should predominate in Metlakatla was submitted, by public agreement had at a town meeting, to a referendum vote of the people, and this public meeting agreed that the majority should rule and the community be bound by the results. This is a matter of record as by the minutes of said meeting now available. But when it was found that a majority had declared for the Presbyterian church the Duncan faction refused to accept the verdict. It is not probable that any different result would follow a second referendum.

(2) To my mind it is an impossible proposition proposed.

For many years the Salvation Army has had an organization in Metlakatla and has owned and used its own hall. This was true in Father Duncan's time although contrary to his will. It is in many of our native villages with less population than Metlakatla, along with our Presbyterian organizations. While we would like to dispense with these additional religious organizations, and oppose their entry where we have work, we have not been able to keep them out. This element will not combine with any church in my opinion.

There are also members of the Episcopal church in Metlakatla who are now moving for their own building and organization there. They prefer the Episcopal form of government, and, as is also the case with the Presbyterian element, know why they want it.

These people claim the right of self determination in religious affiliations. Why should we demand that an intelligent community of 600 native people should be bound to one form of church organization when we are not able to bring about such a mechanical union among our own people?

(3) But, in the event that all the people did accept the Presbyterian Church is Dr. Myers ready to accept for the trustees that which logically follows, viz, the control and supervision of the work by the Presbyterian Church?

In a statement signed by Dr. Myers and Mr. Strong and addressed to the representative of the Bureau of Education at Metlakatla and presenting an outline of the plans of the trustees is the following:

"We are willing to cooperate with the Natives, but, we feel that in all matters of dispute we ~~should~~ have final authority over such work as we shall finance"

There is no such thing as a Presbyterian Church subject to the control of an outside board of managers. Are the trustees willing to turn over the proceeds of the will to the Board of Home Missions to be administered as are other funds of the church used for mission purposes under the supervision of the Board and on the recommendation of the Presbytery?

I do not like the implied threat of a public attack upon the Presbytery of Alaska and the Board of Home Missions. In reply I have to say that the Presbytery and Board have nothing to fear and will be amply able to vindicate every step thus far taken and to establish the right and justice of all that has been done.

Sincerely yours,

James H. Condit

Statement by the General Secretary of the Board of Home
Missions concerning the Metlakatla situation.

1. He desires to express the earnest sympathy of the Board with the people in the disappointing delays they have experienced in securing the church of their choice; delays that have not been the fault either of the people or the Presbyterian Church.
2. He desires to convey the appreciation of the Board for the patient and tactful way in which Mr. Marsden and the elders have handled a difficult and delicate situation despite many exasperating interferences.
3. The Board in considering the question of organizing a Presbyterian Church eliminates from its consideration any question of the opinion or conduct of individuals or churches outside of Metlakatla.
4. The deciding factors to our minds are (1) the clear wish of the majority of the people, and (2) the judgment of the United States Bureau of Education that organization ought to be delayed until the settlement of the Duncan will. We do not want to be a party to any step that would make a bad matter worse.
5. For these reasons we advise the Presbytery and the good people of Metlakatla - for whom we have the profoundest esteem and sympathy - to continue the course of Christian forbearance they have so wisely pursued in the past; that it seems to us a policy of "trustful waiting" would be nearest the mind of the Spirit in the present tangled condition.
6. That when the situation has been cleared our Board will be ready to support any movement that is the undoubted wish of a majority of the people.
7. That in the meantime we will continue our support of Mr. Marsden in his service for the Christian welfare of the Island.
8. That we are confirmed in our judgment that organization ought not to be attempted until the present confusion has cleared by the fact that from all sides the testimony is that the religious life of the people has never been better than during the past year. Why make a change that will be sure to widen old gaps and probably introduce new ones?

JOHN A MARQUIS,

General Secretary.

The above statement was sent to
Dr. Condit - Mr. Marsden &
Mr. Bruce on Sept. 1st

Ketchikan, Alaska, Mar. 23.

Varian Banks
156 Fifth Ave, N.Y.

Request Council suspend final action Metlakatla salary pending receipt my letter urging full amount. Both gasoline and kerosene used lighting Wales Church and Mission. Coal fifteen hundred; Shingles seventy eight; Kerosene gasoline estimated eighty; Cart and wheelbarrow estimated fifty; All freight included. Possibly additional requisitions receipt mail from Grést.

James H. Condit

